SPANDA KARIKAS

First Chapter

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First Kārikā.

yasyonmeṣanimeṣābhyāṁ
jagataḥ pralayodau /
taṁ śakticakravibhava-
prabhavaṁ śaṁkaraṁ stumaḥ // 1.

We prostate before Śaṁkara. Prostration, what is meant by prostration? Prostration means we put at the feet of Śaṁkara. We surrender at the feet of Śaṁkara, ourself. What is self? Self is gross body, subtle and subtlest body. jāgrat, the body of jāgrat, sthūla śarīra, subtle body, sukṣma śarīra, which is, which conducts in dreaming state, and subtlest body which conducts in dreaming, suṣupti. These bodies, we offer at the feet of Lord Śiva. That is Śaṁkaraṁ stumaḥ. Which Śaṁkara?

yasyonmeṣanimeṣābhyāṁ
jagataḥ pralayodayau /

By whose unmeṣa and nimeṣa, by whose twinkling of eye; unmeṣa is opening of eye. nimeṣa is closing his eyes. You'll find

jagataḥ pralayodayau

the rise and dissolution of 118 worlds. 118 worlds rise when he opens his eyes. 118 worlds are destroyed when he closes his eyes. He is Śaṁkara. And he is the śakticakvibhavaprabhavaṁ.

śakticakravibhavaprabhavam

He is master of all the gathering of all the cycle of his energies. All the cycle of his numberless energies. śakticakra, śakticakra is the wheel of energies. The glory of the wheel of energies, he is holding. He is handling. (Does he understand?)

yatra sthitaṁidaṁ sarvaṁ

kāryaṁ yasmācca nirgatam /
tasyānāvṛitarūpatvā-
nna nirodho'sti kutracit // 2.

In which, in which state, yatra, in which state,

sthitaṁ idaṁ sarvaṁ kāryam

this, this cycle of kārya, this whole cycle of kārya is cause and effect. Cause is kāraṇa, and effect is kārya. kārya varga is that which is brought into manifestation. That which is brought into manifestation. that is kārya varga. What is brought into manifestation? 118 worlds. Rise of 118 worlds is brought into manifestation. This is kārya varga. This kārya varga, in which this whole cycle of kārya varga which is brought into manifestation is existing,

yatra sthitaṁ idaṁ sarvam

yatra yasmin svarūpe in which svarūpa this all cycle of kārya varga, all cycle of 118 worlds are existing, is existing.

yasmācca nirgatam

And from which this, this cycle of kārya varga comes out. Where this is existing? And from where it comes out in manifestation? For him,

tasya anāvṛitarūpatvāt

he is never veiled, covered, he can never be covered by these movements, outer movements and inner movements. If in his own nature, this 118 worlds are existing, he has told that these 118 worlds are existing in his own nature. By the existence of 118 worlds, his nature of God Consciousness is not subsided Does not become dropped.

Devotee:

Less.....

Svāmī Jī:

Less. And by the off shoots of this 118 worlds, from that God Consciousness, it does not become affected. It does not become less. The state of God Consciousness remains the same. Abhinavagupta has explained this through the

Māṇḍūkya Kārikā [illegible]

[illegible] yasmāt[illegible] nirgatam /
[illegible]
[illegible] nirodho [illegible] [illegible] // [illegible]

[illegible] in which, in which state, vastu, in which thing, [illegible]

[illegible] udanvam [illegible]

[illegible] this cycle of kārya, this world cycle or kārya is cause and effect. Cause is kāraṇa, and effect is kārya. Kārya vargam is that which is brought into manifestation. That which is brought into manifestation, that is kārya vargam. What is brought into manifestation? 118 worlds. [illegible] 118 worlds is brought into manifestation. [illegible] kārya vargam. This kārya vargam, in which this whole cycle of kārya varga, which is brought into manifestation is existing,

[illegible] udanvam [illegible]

[illegible] in which, all this whole cycle of kārya vargam, all cycle of 118 worlds are existing, is existing,

[illegible]

and from which this cycle of kārya vargam comes out, where this is existing and from where it comes out in manifestation [illegible]

[illegible]

[illegible] never shifted, disturbed, he has become [illegible] by these movements, sober by [illegible] inner movements. [illegible] worlds are existing, or are being [illegible] worlds are existing [illegible] of 118 worlds [illegible] consciousness he [illegible] [illegible] arranged.

[illegible]

[illegible]

[illegible]

[illegible]. And by the [illegible] consciousness [illegible] [illegible] state of God Consciousness [illegible] [illegible] God Consciousness [illegible]

example of mirror. In mirror you'll find out the reflection of mountain. If your mirror is 2 pounds weight, if your mirror is 2 pounds weight, it has got weight 2 pounds. After reflectin of huge mountain in that mirror it won't become more. The weight will remain the same in mirror. Weight won't increase by reflection of the mountain.

Devotee:

Where does Abhinavagupta tell this?

Svāmī Jī:

In Tantrāloka, yes.

Devotee:

Where? First chapter?

Svāmī Jī:

Third. Third chapter, yes.

tasyānāvṛitarūptvāt

So, he is never being covered, his nature is never, his nature never become subsided. So

kutracit na nirodha

he has no nirodho, no obstacle anythere. He can reign in his nature, he can come out from his nature. Everywhere he is divine.

Third

jāgradādivibhede'pi
tadabhinne prasarpti /
nivartate nijānnaiva
svabhāvādupalabdhṛitaḥ // **3.**

"Tat", that spanda tattva, that element of spanda that element of inner stable movement, stable movement is......, spanda means stable movement. It is that kind of movement which is stable, which is not movement. You don't find in movement, but it is in movement.

Devotee:

Motionless movement?

Svāmī Jī:

Motionless movement. That is spanda. And that spanda

jāgradādi vibhede'pi
tadabhinne prasarpati /

tadabhinne jāgradādi vibhede'pi prasarpati. This jāgrata, the cycle of wakelfulness, the cycle of dreaming state, and the cycle of dreamless state suṣupti, comes out in manifestation, but it does not comes out in manifeststion after becoming disconnected with that spanda tattva. It is already connected with that spanda tattva. While being connected with that spanda tattva it comes out. What? The state of wakefullness, the state of dreaming state and the state of dreamless state, suṣupṭi. It comes out into manifestation, but it holds with this, the state of that spanda. It is one with spanda. It can't remain, it can't exist in outside cycle of the world without spanda. spanda is already adjusted with it. Because spanda is life for the world. You can't ignore spanda. In the absence of spanda, spanda's presence is a must. In absence of spanda, when you ignore spanda, there is spanda.

Devotee:

Like in a rock you mean there is spanda? Althought it seems solid and sited, there is spanda?

Svāmī Jī:

But there is spanda.

jāgradādivibhede'pi
tadabhinne prasarpati /
nivartate nijānnaiva
svabhāvādupalabdhṛtaḥ //

When the state of wakefulness is over, state of dreaming is over the state of dreamless is over,

nivartatenijānnaiva svabhāvāt

It is over. It takes its end. jāgrat takes its end. But the state of jāgrat does not takes the

end of attachment of spanda. spanda is there. In ending also. In ending, ending the state of jāgrat, spanda is not ending. In the ending state of svapna, spanda is not ending. spanda is there. And in suṣupti also spanda is there. No matter if they end. They end there drama. Their drama is over, but the drama of spanda's attachment is there in that also. This is what he say's in 3rd śloka. (This is why I hate these commentaries.)

ahaṁ sukhī ca duḥkhī ca
raktaścetyādisaṁvidaḥ /
sukhādyavasthānusyūte
vartante'nyatra tāḥ sphutam // 4.

I am joyfull, ahaṁ sukhī. I am joyfull, ahaṁ duḥkhī, I am filled with torture. I am filled with crises. I am sad. raktaśca, I am attached to such and such person.

ityādisaṁvitaḥ

These kind of perception rise in a human being, are already, they are go on rising, and ending. These perceptions, which perception? I am happy , I am sad, I am attached, I have got this weakness, I have got such and such weakness I have got weakness of my master, I aot to be, I want to remain with my master always. This is weakness. I have got disease. All these perception, vartante: exists,

vartante anyatra

in some other being. In other basis, and that basis is

sukhādyavasthānusyūte

Where sukha, duḥkha and raktabhāva. sukha means pleasure. duḥkha means pain, rakta means this attachment are woven? What is woven?

Devotee:

Like.....

Svāmī Jī:

Yes.

Devotee:

Weaving?

Devotee:

Like cloth interwoven?

Svāmī Jī:

No interwoven.

Devotee:

Interwoven sir,

Svāmī Jī:

Yes.

Devotee:

Woven together?

Svāmī Jī:

Yes.

Devotee:

Like this cloth?

Svāmī Jī:

Yes. sukha, duḥkha and rāga, sukha, duḥkha and rāga are woven in that spanda. That motionless motion. And they are residing in that. This perception that I am happy. This perception that I am sad. I am attached. I have got attachment for such and such person. This kind of perception, "vartante:"exist in that state of God consciousness where all these perceptions are woven altogther They are there. This is the exposition of spanda here.

na duḥkhaṁ na sukhaṁ yatra
na grāhyaṁ grāhakaṁ na ca /
na cāsti mūḍhabhāvo'pi
tadasti parmārthataḥ // 5.

But what is in brief words "spanda"? I want to explain. What spanda is? "spanda": that motionless movement. What is that motionless

movement? Where na duḥkhaṁ Where there is no pain. That is motionless movement. na sukhaṁ: where there is no pleasure. That is spanda

yatra na grāhyam

Where there is no objectve perception, grāhakam: when there nor subjective perception. There is neither object nor subject. Neither pain nor pleasure.

na cāsti mūḍhabhāvo'pi

And there is nothing. There is neither pain nor pleasure neither object nor subject. Then it is a rock. Then your spanda is just like a rock. Dead, dead being. He say's it is not dead also.

na cāsti mūḍhabhāvo'pi

It is not not dead also.

na cāsti mūḍhabhāvo'pi

tadante: That is in reality spanda. The esence of spanda

Devotee:

So is that like Brahman in the vedas?

Svāmī Jī:

Brahma.

Devotee:

This is svātantraya?

Svāmī Jī:

This is svātantraya, yes svātantraya.

yataḥ karaṇavargo'yaṁ
vimūḍho'mūḍhavatsvayām /
sahāntareṇa cakreṇa
pravṛitti-sthiti-saṁhṛitīḥ // 6.

labhate tat-prayatnena
parīkṣyaṁ tattvamādarāt /
yataḥ svatantratā tasya
sarvtr-eyam-akṛitrimā // 7.

Now he directs us how to find out that state of spanda in your own self.

yataḥ karaṇavargo'yam

Just go to your cycle of organs. These cycle of organs, they rise and they subside. You see, you close your eyes. Oh this such and such thing, you close your eyes. You want to have sex, and you have sex, finished, you close that chapter. In the same way, śabda , sparśa, rūpa, rasa and gandha, all these sensual objects, they rise and they ends. And this karaṇavarga, this cycle of karaṇa varga, this cycle of organs, yataḥ: from where it rise? This cycle of organs, from which they rise? And this karaṇavarga rises from that spanda. After rising from spanda, this generally by itself, karaṇavarga is vimūḍhaḥ: is dead, is lifeleless. Eyes are left lifeless. Ear is left lifeless. If it were not lifeless, what has happened to these karaṇa vargas in dead body? All his organs are O. K. But he can't see, he can't hear, he can't feel the sensation of touch. He can't smell. He can't do anythng. But his organs are O. K. His organs are quite normal. But there is no feeling sensation.

So, it is actually, this cycle of organs is vimūḍhaḥ is just dead.

Devotee:

Even when you are alive?

Svāmī Jī:

Of course, and yataḥ, from which power, from which power this dead cycle of organs, amūḍhavat: becomes just like

Devotee:

Filled with life?

Svāmī Jī:

Filled with life. As if it is filled with life. And he does so many things by only one organ. Like this he has got so much life in him, but otherewise, it is lifeless. In it self it is lifeless. But, by the installment of spanda, spanda is installed in it, and then it becomes lifefull.

yataḥ karaṇavarga'yaṁ vīmūḍhaḥ

And become amūḍhavat, just as it is filled with life.

amūḍhavat svayaṁ sahāntreṇa cakreṇa
pravṛitti sthitiḥsaṁhṛitīḥ labhate /

And by itself, without the aid of, without the support of any other agency, this cycle of organs does everything, independently. He sees, he smells, he hear, he does sex, he does everything, all good and bad,

sahāntareṇa cakreṇa

along with the antaḥkaraṇa, along with the internal organs, internal organs are mind, intellect and ego. Mind, intellect, ego, are also adjusted in this karaṇavarga. And this whole cycle of karaṇavarga becomes filled with life. From which.....? From which grace of spanda. And

pravṛitti-sthiti-saṁhṛitīḥ labhate

and he can do and undo whatever he likes he can do by this karaṇavarga, by this cycle of organs. So

tat prayatnena parīkṣyam

and now the, what we have to do is to find out what that power is which is intellect in these dead cycle of organs. You have find out that. That being which is installed and it becomeds lifefull, filled with life. prayatnena: with great effort you have to find out that being.

prayatnena parīkṣyam

you have to find out, again and again. If you can't succeed in finding out once, do it again, do it again and that is meditation. parīkṣyam: And this finding out must be done, not with force, it should not be done, you should not get bored, you should not only with effort, "ādarāt": with great enthuaiasm. With great

Devotee:

Devotion.

Svāmī Jī:

Devotion.

yataḥ svātantratatā tasya sarvtreyam

Then he will find, then sādhaka will find the svatantratā when he is, he gets entry in the God Consciousness, he will find svātantraya, absolute indepedence. It is why in vedas it is said he sees without eyes, he smells without nose, Who?

Devotee:

Lord Śiva.

Svāmī Jī:

Lord Śiva. He hears without ears. He touches without skin, all that.

apāṇyapādajavanograhītā
paśyatyacakṣu sa śṛioṇtyakarṇaḥ //

He hears without ears.

apāṇyapāda

He has no hands. He has no feets.

javano grahītā

He holds without hands. He walks fast without feet, without legs.

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paśyatyacakṣu

He observes forms of each and every forms, without eyes.

sa śṛiṇotyakarṇaḥ

He hears all sounds without ears, without ears.

sa vettyavedyam

He observes all objective world.

na ca tasya......

No one observes him.

tamāho agrayaṁ puruṣam

He is the top most being in this world. He is to be sought.

Svāmī Jī:

This is question.

Devotee:

Yes sir, you have already said that

Svāmī Jī:

taduktā cetanatā yo'sādyendriyāṇi
svayaṁ pravṛityante /

That spanda tattva is that power which infuses its power in dead, lifeless organs, and, function first as they are filled with life. Organs of senses. How it can be possible? Lifeless organs, how, how can lifeless organs become lifefull? By mere touch of that spanda? "yāvattaḥ" and this, too, is also full.

ayameva grāhakaḥ ityādiṁ
karaṇāni prerayati /

Ths individual, infuses, inserts power in organs, just like you have to cut grass, you want something to cut it. But the cutter is individual, itself. That, the instrument to cut it. does not cut it. The cutter cuts it. So is just like instrument, these organs. These are just instrument, how can these instrument be work without the insertation of cutter, cutter, individual? And another point dobutfull you have already explained in previous śloka; that spanda, that reality of spanda must be observed with great devotion. How can it be possible because our, generally our desire is always, the movement it is extroverted. Always goes on viṣayas: śabda, sparśa, rūpa, rasa and gandha. It never is foused on one point of God consciousness. How can it be possible?

Devotee:

What to focus it?

Svāmī Jī:

To focus it.

Devotee:

It is never focused......ever..

na hīcchānodanasyāyaṁ
prerakatvena vartate /
api tvātmabalasparśā-
tpuruṣastat samo bhavet // 8.

This not the case hare as these is one, one section of cutter and one section of those instruments. This is not the case here in organic field. In these organs, get power of God consciousness in their own nature, and begin to work. They begin to function. Just, not that the, the cutter is also adjusted with that and they do that it is not like that. They become absolutely filled with consciousness. And they work. There is no need of adjustment of the individual in it. They become powerfull......

Devotee:

In their ownself?

Svāmī Jī:

In their own functioning. In their own way. This is how infusion of power from God consciousness appears in organs of senses. You don't feel that organs of senses, senses are infused from another agency. You feel that they are themselves powerfull. They are themselves capable of seeing, capable of touching, capable of doing, tasting and everything.

api tvātmabalasparśāt
puruṣastat samo bhavet /

puruṣa becomes, puruṣa becomes organ there. puruṣa is not adjusted there. For instance when you perceive a form, when you perceive some taste, when you perceive some touch, at that time, only that organ of touch, skin, skin works. There is no other agency who is adjusted with that ātmā. There is no ātmā there. They become one with that God consciousness. It is how it works in their field of world. But now, there is point to be dicussed. What point is ? How can we know that they have become conscious through the grace of adjustment of Lord Śiva. (or) God Consciosness.

Devotee:

The organ of perception?

Svāmī Jī:

Organs of perception. How can we know. Why don't we know that?

nijāśuddhyāsamarthasya
kartavyeṣvabhilāṣiṇaḥ /
yadā kṣobhaḥ pralīyate
tadā syāt-paramaṁ padam // 9.

Only one point is to be observed here. This the most important point. There is impurity found in the cycle of organs. That impurity is nijāśuddhi, one's own impurity. It is impurity of organs. By impurity these organs think right and wrong, good and bad, pleasure and pain, all these things happen through impurity. And that impurity rises from extroverted tendency. If these organs are focussed inside the consciousness, then impurity will vanish at once. It is due to impurity,

kartavyeṣvabhilāṣiṇaḥ

he craves for other things. He craves for badminton game, he craves for cinema. He craves for all these things. He craves for taste, he craves for sex. Because these organs are impure; by which they are impure? What the cause of their impurity? The cause of their impurity is they are extroverted. They don't focuss their nature where they have got this force of capacity of consciousness. You must find the consciousness where from this consciousness has risen in these organic field.

yadā kṣobhaḥ

And this agitation. They are agitated by this, by being extroverted position. The position must be diverted inside.

yadā kṣobhaḥ pralīyet

When that position will be diverted inside and this agitation will be vanished,

tadā syāt paramaṁ padam

then supreme state of God consciousness will be there, in organs also. Organs will be divine.

Devotee:

So, it is one organ, you take one organ and go inside.

Svāmī Jī:

Yes take one organ and find out where from this light is being inserted in this organ. When you find that the source of that life, then you are inside. Then you are in your own God consciousness. You have realized your self.

tadā syāt paramaṁ padam

Then supreme state is shinng already there. Here in Vijñāna Bhairava tantra also he has quoted,

mānasaṁ cetanā śaktir-
ātmā ceti catuṣṭayam /
yadā priye parikṣīṇaṁ
tadā tad bhairavaṁ vapuḥ // V.B.138.

Oh pārvati, there are 4 elements. One is mind, one is intellect, one is force, organic force and one is individual.

yadā priye parikṣīṇam

These must be vanished (banished) Mind must not function. Intellect must not function. At that stage, where does not function intellect does not function, and this force is introverted in God consciousness and self, individual self, limited self has vanished. When these 4 vanish..

tadā syāt bhairavaṁ vapuḥ

that bhairava state will take place. It is there. And that very moment,

Another śloka, tenth

tadāsyākṛitrimo dharmo
jñatvakartṛitvalakṣaṇaḥ /
yatastadepsitaṁ sarvaṁ
jānāti ca karoti ca // 10.

At that point," akṛitṛimo dharma", unartificial aspect will rise in his nture. Unartificial. It

will be, it is not, because these organs, this cycle of organs have got consciousness, that is artificial. That is loaned, borrowed. Borrowed consciousness. Organs, the cycle of organs have got consciousness, not their own. It is borrowed from other department. And that department is God consciousness. And then that cycle which is not borrowed, which is your own natural property, that is your own aspect.

akṛitrima dharma

Unartificial aspect will rise that unartificial aspect which is

jñatvakartṛitva lakṣaṇa

all knowledge, all action. Not particular knowledge and particular action, as long as this particular knowledge and particular action it is

Devotee:

Imperfect?

Svāmī Jī:

It is imperfect. When it is all knowledge and all perfection, it is perfect and that perfect knowledge and perfect action will appear then, when you are introverted in your own nature.

yatastadepsitṁ sarvaṁ
jānāti ca karoti ca /

And at that state, whatever you will, will come true. Whatever you know, it will be absolutely correct. That knowledge will be correct, and that will be perfect. As long it is not there, our will is always imperfect. Whatever we desire, it does not take place. We wish this and that, it does not occur, it does not happen like that. It goes opposite. But here at that stage, it won't go. Whatever you desire, will be there. Whatever you know will be there. It will be absolutely unartificial knowledge and unartificial action.

tamadhiṣṭhātṛi-bhāvena
svabhāvamavalokayan /
smayamāna ivāste ya-
stasyeyaṁ kusṛitiḥ kutaḥ // 11.

When at stage,

adhiṣṭhātṛi bhāvena svadeham

that svabhāva, that nature of your own self, when you percive the nature of your own self by

adhiṣṭhātṛi bhāva

"adhiṣṭhātṛi bhāva" means not by adhiṣṭheya bhāva. These are two states of perception. One state is "adiṣṭheya bhāva", perception in the boundary, in the cycle of "adhiṣṭheya bhāva": and another perception is in the cycle of "adhiṣṭhāṭṛi bhāva" When you perceive this pencil, this is pencil. This is pencil. This is perceving of this pencil in adhiṣṭheya bhāva; in the cycle in objective cycle. When you perceive, this my self, this is perceving of this object in subjective cycle, on subjective cycle. and that is the real, real perception. That is the real perception of that object. That is adhiṣṭhātṛi bhāvena. you should perceive this whole world as your own self. You should not perceive in this ness. You should perceive everything in "I" ness. Full consciousness. That is

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adhiṣṭhātṛi bhāvena

And then when your nature, you perceive your nature,

adhiṣṭhātṛi bhāvena

by adjustment of subjective consciousness, not objective consciousness, not adjustment of this-ness, by adjustment of what?

Devotee:

I-ness.

Svāmī Jī:

I-ness.

smayamāna ivāste

At that time you'll get wonder struck.

smayamāna iva

you'll get wonder struck, you'll feel wonder in your nature you'll realize that state of God Consciousness which you have not realized in past so many centuries. You'll be wonder sturck in realizing that God consciousness.

Devotee:

And that is the spanda.

Svāmī Jī:

That is the spanda.

"tasyeyam", for that person where has the place for saṁsāra? saṁsāra does not exist for him. This question does not arise. Pain and pleasure, this cycle, births and rebirths and deaths. Finished.

Devotee:

What is the word for wonder stuck?

Svāmī Jī:

Wonderstruck, when you realize your nature.

Devotee:

What the word for that here?

Svāmī Jī:

smayamāna

smayamāna ivāste yas-
tasyeyaṁ kusṛiti kutaḥ /

kusṛitiḥ means disgusted pathway, journey, travelling on the disgusted pathway. What is disgusted pathway?

Devotee:

Limitation?

Svāmī Jī:

Sexual pleasure, taste, śabda, sparśa, touch, cinema; this is disgusted because you are never satisfied with thing. As soon as you finish it you try to, you try some other thing. Then you try some other thing, and this goes for centuries, and

no perfection. And when once you realize your nature, and at that time you'll be wonder struck. Because it is not realizing your nature as routine like. It is not routine like realization. It is just fresh, new, always new and you'll be wonder sturck. For instance, you have not seen anything.

Devotee:

So the source, same with hearing, or taste, or smell. You go with that one and you find that.....

Svāmī Jī:

You'll find that something else in that sex. You'll find smething else in that (form)

Devotee:

In that pencil?

Svāmī Jī:

In that pencil, something else. That is śabda, that sparśa, rūpa, rasa and gandha will be divine.

Devotee:

Then what about the other ones?

Svāmī Jī:

Which other one?

Devotee:

They say it is with taste?

Svāmī Jī:

Yes.

Devotee:

And you find that, but then you have it with the smell also? From that one.......

Svāmī Jī:

Yes, yes, they become divine, Everything, all action....

Devotee:

No matter which one, you can take any one.....

Any , anything, anything, it will be filled with God consciousness.

Devotee:

All the other will benefit from.....

Svāmī Jī:

Yes, yes.

Devotee:

And each then, this I has its own spanda?

Svāmī Jī:

Yes.

Devotee:

And taste has its own spanda?

Svāmī Jī:

But it will be divine. That God consciousness will be inserted there. At that moment. After realization. After realization everything will be.......

Devotee:

You said it was not like that cutters tool, independent....

Svāmī Jī:

No, no.....

Devotee:

Independent, that they have their own life.....

Svāmī Jī:

Yes.

Devotee:

Hearing has its own life.......

Svāmī Jī:

Own life. Because God consciousness is there inserted. It is one with God consciousness. But only it will take place when there is not individual cycle of consciousness. That individual cycle of consciousness is dependent to breath, breathing. As long as you breathe, you are individual. As long as breath has stopped, you become divine.

Devotee:

But there's a point in, later time, when you breathe and your's also individual, is not it?

Svāmī Jī:

Then you are individual. Then that breathing does not matter. That breathing is just like breathless state. That is what he says...

na vrajenna viśecchakti-
marudrūpā vikāsite /
nirvikalpatyā madhye
tayā bhairava-rūptā // V.B. 26.

This prāṇa śakti, the energy of breath, if it does not function at all it function in God consciousness afterwards. Because his mind is one pointed. His mind becomes one pointed. And it does not function as it functioned previously.

Now there is another, another point to be discussed. That point is of vedānta, school of vedānta, the thought derived from the school of vedānta. That is "śrutyantvit". Akṣapāda is Gautama. And Mādhyamikāḥ is like Bdddhism, etc.

kṣobhpralaye viśvocchedarūpaṁ
abhāvātmakameva tattvamavaśiṣyate /

They conclude that when this agitation of world, then the agitation of world ends........

nābhābho bhāvyātāmeti
na ca tatrāstyamūḍhatā /
yato'bhiyogasaṁsparśā-
ttadāsīditi niścayaḥ // 12.

nābhāvo bhāvyātāmeti

This abhāva, this abhāva which they have concluded that, it is abhāva, it is nothingness. When you melt in nothingness, that is the real state of God consciousness.

Devotee:

Void.

Svāmī Jī:

Void. This is the theory of vedānta, Akṣapāda and Buddhism. Nothingness. To get entry in nothingness is the reality of God consciousness.

Devotee:

vedāntists believes this nothingness?

Svāmī Jī:

Yes, that is śūnya, śūnyātmatā.

Devotee:

I thought brahman was full for them.

Svāmī Jī:

Because, śūnya is because they don't believe in svātantrya. When there is no svātantrya, it is just like śūnya.

Devotee:

But to vedāntists themselves, they argue with the Buddhists, they argue that the Buddhists say is śūnya and we don't say śūnya. They say its we say.

Svāmī Jī:

But is also śūnya.

Devotee:

Because there is nothing there.

Devotee:

Yes, but that śūnya. How can you perceive śūnya. This is

Devotee:

This is question...

Svāmī Jī:

No, this is the argument from śaivism, śaivite master. How can you perceive śūnya when it is a void, how can you perceive it? It is nothing. How can you perceive it?

na ca tatrāti mūḍhatā

If you once perceive that nothingness it is something.

na ca tatrāsti mūḍhatā

Because, when vedānta master enters in samādhī, he says "I was residing in samādhī," and when you ask him, "What was it like?" He says , I can't explain. It was just going in nothingness. . That abhāva, abhāva means that nothingness. They conclude that that state of nothingness is the reality of God consciousness.

But how can it be perceived? Because at the time of perception you don't perceive it. At the time of abhiyuga, you perceive it.

abhiyuga, when you come out from samādhī, when you come out from samādhī, you tell to your friend that I was in samādhī. But at that very moment, you can't perceive that it is samādhī. Because it is śūnya. It is void. Void cannot be perceived in the in the cycle of voidness. Afterwards when you get out from that voidness, you perceive that there was something......

Devotee:

Like deep sleep.

Svāmī Jī:

Deep sleep.

yato'bhiyoga-saṁsparśā-
ttadāsīditi niścayaḥ /

That was existing. That was existing, this kind of perception rises at the time of vyuthāna, at the time when he comes out from samādhī.

atastadkṛitrimaṁ jñeyaṁ
sauṣuptapadavatsadā /

na tvevaṁ smaryamāṇatvaṁ
tattattvaṁ pratipadyate // 13.

So it is artificial samādhī. It is just like deep sleep. We have tried for that. They have served their master for 12 years and gone in this deep sleep. Everyday. What is the sense in serving your master for 12 years and attain the state of deep sleep? We attain it.........

Devotee:

Naturally....

Svāmī Jī:

Naturally.

atastat kṛitrimam

so it is, this state of God consciousness is kṛitrimam, artificial. It is just adjusted. It is just poetry.

sauṣuptapadavat

just like suṣupti.

na tvevaṁ smaryamāṇatvam

That reality of God consciousness is not perceived this way, that it was something. Just like the sweetness of suger cube. Suger that candy. It cannot be, you say, it cannot be told, it cannot be explained, that what taste suger candy, what taste is existing in suger candy. It is not, that kind of example does not adjust here. It is that state of God consciousness which can be explained properly. How it is like, so this kind of samādhī derived from vedānta, Buddhism and Gautama nyāya, (logic) is absolutely incorrect. Now we'll do these 3 ślokas and then stop.

avasthāyugalaṁ cātra
kārya-kartṛitva-śabditam /
kāryatā kṣayiṇī tatra
kartṛitvaṁ punarakṣayam // 14.

kāryonmukhaḥ prayatno yaḥ
kevalaṁ so'tra lupyate /
tasmiṁllupte vilupto'smī-
tyabuddhaḥ pratipadyate // 15.

na tu yo'ntramukhobhāvaḥ
sarvajñatva-guṇāspadam /
tasya lopaḥ kadācitsyā-
danyasyā-nupalambhanāt // 16.

There are 2 states in this world. These 2 states which we experience in this world. There is kāryatā and this, kārtritā is just what you do, for instance, you work, you go to office, you marry, you have a children, have babies, get yourself married and then have children, and then.........

Devotee:

Your activities in the world.

Svāmī Jī:

All things you.....

Devotee:

Rear your children.

Svāmī Jī:

You make money. You have got big bank balance.

Devotee:

You spend money.

Svāmī Jī:

You have got big bunglow, afterwards. Motor cars. Everything society, friendship. This is kāryatā. kārtritā is the one who is hero, who has done all this. The hero, time will come, this whole cycle of kāryatā will vanish altogether. There'll be no son, there'll be no children, there will be no money. There will be nothing, npo life, no house you will, just like pauper.

kartṛitvaṁ punarakṣayam

but the doer, the hero is still there. Hero does not get vanished. Which hero?

Devotee:

The doer, the real doer.

Svāmī Jī:

Real doer.

kāryatā kṣayiṇī tatra
kartṛitvaṁ punarakṣyaṁ /

kartṛitva, the doership, the doership is there. Done whatever is done by that doership, let it be vanished. Let it vanish, let it go to hell. But doership is still existing.

kāryonmukhaḥ

What happen to this cycle then? He says

kāryonmukhaḥ prayatno yaḥ
kevalaṁ so'tra lupyate /

The prayatna, the effort, the trouble, all this, that vanishes. That is finished. There is no son, there is no wife, there is no , nothing remains, only that....

Devotee:

Doer...

Svāmī Jī:

Doer is

Devotee:

There.

Svāmī Jī:

There. There, that prayatna is finished. That has vanished.

tasmiṁllupte

When prayatna is vanished. His effort, his fruit alongwith his effort, along with his fruit has vanished. He concludes, I am vanished, I am no more. I am finished. I am finished. he feels finished, he is still there.

tasmiṁllupte vilupto'smī-
tyabudhaḥ

This is the perception of ignorance. This is the perception derived from ignorance that he says, I am nothing, I am ruined, I am spoiled, I have no wife, I have no chidren, They all were crashed in air crash. Finished, I am

Devotee:

I will kill myself.

Svāmī Jī:

I am nothing, there is no fun in these is no meaning in my life now. He says that

Devotee:

I am dead, main mara gayā (HINDI)

Svāmī Jī:

tasmiṁllupte vilupto'smī
tyabudhaḥ

But this the perception perceived by that person who is ignorant, whois not fully elevated.

na tu yo'ntramukha

That antarmukha bhāva; antarmukha bhāva is that

Devotee:

Introvertedness.

Svāmī Jī:

Introverted God consciousness. The state of introverted Go consciousness which is

sarvajñatva-gaṇāspadam

which is the basis of all knowledge and all action.

tasya lopaḥ kadācitsyāt

It cannot be vanished. It will never vanish it its function, its action has vanished. Its action has vanished, it cannot vanish along with its action, along with its creative force. That remains eternally onepointed and just in one shape, one form.

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tasyopalabdhiḥ satataṁ
tripadāvyabhicāriṇī /
nityaṁ syātsuprabuddhasya
tadādyante parasya tu // 17.

tasyopalabdhiḥ satataṁ tripad

There are 3 states, wakefullness, dreaming and dreamless state. There are 3 states and in 3 states also that elevated soul who has realized that what was to be realized; what was to be realized?

Devotee:

His own real nature.

Svāmī Jī:

No, kartṛitva, kartṛibhāva; doership. Not done. Whatever is done, it is done. It is outside. It is in outside cycle. You are doer. You are existing in your own nature. That will never vanish. And that state

tasyopalabdhiḥ

there are 2 secriction of yogis, suprabuddha and prabuddh yogī. suprabuddha yogī, prabuddha yogī and abuddha. suprabuddha yogī is that kind of yogī who is always alert in his own nature, who is naturally alert in his own way. That suprabuddha yogī perceives that nature of God consciousness of doership. That state of doership he perceives in all the other 3 states. In wakefullnes, in dreaming state and in dreamless state. In wakefullness state and in dreamless state he perceives the state of that doership as he used to perceive that in turīya, and turīyātitā; in the same way he perceives that state in these 3 states also. In jāgrata, in svapna, in suṣupti, also. Always.

nityaṁ syāt suprbuddha syāt
tadādyante parasya tu /

And that para, next yogī of next section. That is prabuddha yogī, prabuddha yogī perceives that state of God consciousness in between these 3 states. He does not perceives in the cycle of

wakefullness. He perceives in the begining of the cycle of wakefullness, in the end of the cycle of wakefullness. In the beginning of the cycle of dreaming state, in the end of the cycle of dreaming state.

Devotee:

In the junction, in the gap...

Svāmī Jī:

The gap, the source and the end. Source point and ending point. In the 2 points he perceives the state of God consciousnes Who? prabuddha yogī. suprabuddha yogī perceives always. In the beginning of, in the end, and in the center also. This is the greatness found in suprabuddha yogī. And prabuddha yogī only perveives that God consciouness.....

Devotee:

In the gap....

Svāmī Jī:

In the gap, only. And aprabuddha yogī does not find it at all Because he's kept away from God consciousness, altogether.

Devotee:

Then but he's still a yogī.

Svāmī Jī:

He does practice just as we do without knowing anything. But you must be prabuddha yogī. At least you must be prabaddha yogī and you must find out the reality of this turīya in between these 2 states, jāgrata and svapna. In the center of jāgrata and svapna. In the center of svapna suṣupti. In the center of svapna and jāgrata. You have to find out. If you don't find out, find it out, then there is no hope. So you must strive for it. You must struggle for it. And this is done by the grace of master.

dhruva padeṣu yādṛiśī
upalabdhistāṁ vibhāgena darśayati

suprabuddha yogī
There are 3 classes of yogīs. One class is of

abuddha yogī, and next is prabuddha, and 3rd is suprabuddha yogī. suprabuddha yogī is that yogī who is fully elevated. Who is just like siddhayogī. For him, how he deals without these 3 states, wakeing, dreaming and dreamless state. How he treats them. How he deals them. That he explains in this śloka.

jñānajñeyasvarūpiṇyā
śaktyā paramyā yutaḥ /
pada-dvaye vibhurbhāti
tadanyatra tu cinmayaḥ // 18.

Lord śiva appears to him, to that yogī, suprabuddha yogī, in wakefulness, and in dreaming state with jñāna śakti and jñeya śakti. The energy of knowledge and energy of object, objective energy and cognitive energy. Cognitive energy and objective energy.

Devotee:

Is it kriyā śakti, or same?

Svāmī Jī:

kriyā śakti and jñāna śakti, not icchā śakti. With jñāna śakti and jñeya śakti. jñāna śakti is energy of knowledge, jñeya śakti is energy of object, jñeya, prameyabhāva. Energy of prameyabhāva, he feels the Lord's energy of prameyabhāva is functioning in wakefulness and Lord śiva's energy of cognitive energy is functioning in his dreaming state. So his dreaming state and wakefulness are also dvinee. But this is additional adjustment in that. He feels in wakefulness objective energy, and in dreaming state, cognitive energy of Lord śiva.

padadvaye vibhurbhāti

Lord śiva appears to him like this. In other, 3rd state,

Devotee:

Deep sleep

Svāmī Jī:

Deep sleep, suṣupti. cinmayaḥ, Lord śiva appears in absolutely one with God consciousness.

So his suṣupti is just as samādhi. Whose? suprabuddha yogī. Not sleep. suprabuddha yogī is suṣupti, deep sleep is just like samādhi. There is no dfference in between samādhi and suṣupti for him, for whom?

Devotee:

suprabuddha yogī ?

Svāmī Jī:

Yes

yathā yena jāgrādi madhyadaśāpi
prabuddhiṁ nabadhnāti
tathā upapādayati.

Now, he explains in this next śloka that this elevated yogī does not get bondage, does not get bounded, entangled by these 3 states. jāgrat, svapna and suṣupti.

guṇādispandaniṣyandāḥ
sāmānya-spandasaṁśryāt /
labdhātmalābhāḥ satataṁ
syurjñasyāparipanthinaḥ // 19.

"jñasya" means that yogī who is absolutely elevated. jñasya Who has known in real sense, the state of Lord śiva. He is jñasya. jñasya means fully elevated yogī for him,

guṇādispanda niṣyandaḥ

all these cycles of guṇās, all these cycles of organs; or the activity of organs, all organs, organs of action and organs of knowledge, organs of action are fine and organs of knowledge are also fine. śabda, sparśa, rūpa, rasa and gandha. is organs of,

Devotee:

Action?

Svāmī Jī:

Knowledge. Knowledge. And vāk, pāṇī, pāda, payu, and upastha, means organs of action, vāk means speak, speaking. pāṇi is handing, holding. pāda is walking. pāyu is excretion of and upastha is sex...... and five acts of kriyā, action. That

elevated soul, takes hold of sāmānyaspanda in that. There are 2 sections of spanda, explained in this spanda śāstra. Movement. One spanda is viśeṣa spanda, and another spanda is sāmānya spanda. viśaṣa spanda is distinctive movement. Distinctive movement is found in daily activity of life, distinctive movement. Doing here, talking, eating, sleeping, joking, laughing, going to movies, all these activities are distinctive. They are separate from each other. Distinctive means they are separated from each other.

Devotee:

Beginning and then the end?

Svāmī Jī:

Not, beginning and end, they are separated. One movement is talking is different from movement of walking. Movement of walking is different from movement of enjoying. Movement of playing, all this. They are different from each other. In this you find spanda. spanda is existing there but, that spanda is existing in viśeṣa bhāva. viśeṣa bhāva is distinctive, in distinctive manner. And there is another spanda. That is sāmānya spanda, universal spanda. That is sāmānya spanda. sāmānya spanda is found everywhere. Just unchangeable and just in one, one formation. sāmānya spanda is one. viśeṣa spanda is many hundreds, thousands. But that elevated soul takes hold of that sāmānya spanda, not viśeṣa spanda. In the activity of viśeṣa spanda, he takes hold of sāmānya spanda. So he is fine. He does not go down. He is not trodden down from the kingdom of God consciousness. His kingdom of God consciousness is still prevailing there, in viśeṣa spanda also. So while acting, that is what is called karma yoga. yoga in action. That is jñāna yoga. When you don't act, you remain in samādhī, meditating, allaround meditating, that is inactive yoga. In that inactive yoga, there is possibility of coming down from that state. But in active yoga, when you rise along with thieves, who will steal your property? You are with thieves. You are rising along with your thieves. Who will snatch all your good property from you. If you deal with, along with thieves also. Thieves. What are thieves? Temptations of the world. Temptation of the world. There are so many temptations in the world, those snatch away treasure of God consciousness from you. You loose that treasure of God consciousness by those thieves. But you

make friendship with thieves. When you make friendship, when you remain action of the world. When you remain in action of the world, you are in friendly term with thieves also. What they can snatch from you? They will never snatch......

Devotee:

So, for jñāna yogī there are thieves. And.....

Svāmī Jī:

karma yogī, karma yogī, there are not thieves.

Svāmī Jī:

Karma yogī, karma yogi, there are not thieves.

Devotee:

They are.....

Svāmī Jī:

They are friends. No problem.

Devotee:

So jñāna yogī's inactive yoga.

Svāmī Jī:

Inactive, yes.

Devotee:

So karma is much higher than jñana yogī?

Svāmī Jī:

Of course. Karma is kriyā śakti is best.

Devotee:

kriyā śakti?

Svāmī Jī:

kriyā śakti, yes jñāna śakti is lower, and icchā śakti is lowest. But in vedānda, you will find icchā śakti highest. jñana śakti a bit lower. Kriyā śakti, wretched. They call kriyā śakti, bhrama, illusion. But this is not illusion for us, for śaivites, kriyā śakti is just real element

to rise. So, for those elevated souls, these

guṇādispanda niṣyandāḥ

these class of organs, of senses, they become

labdhātmatahaḥ

They adjust him in the center of God consciousness. Who? Organs of action. Organs of knowledge. Organs of action and organs of knowledge just push you inside God consciousness. Whom? Those elevated yogīs. It is not found in those who are not elevated. They are kicked by these senses, down, and, so, this is the way

jñasyāparipanthinaḥ

for elevated soul, they become friends, not enemies. For those who are not elevated, they are enemies for them. How they are enemies. That is clarified in next śloka.

aprabuddhadhiyastvete
svasthitisthaganodyatāḥ /
pātayanti duruttāre
ghore saṁsāravartmani // 20.

aprabuddhadhiyaḥ, whose intellect is not elevated. Those yogīs whose intellect is not fully elevated, in the cycle of God consciousness. For those yogīs, ete. these senses, these organs of senses (you understood it sir?). These organs of senses just are bent upon

svasthitisthaganodyatāḥ

just to conceal his nature. They just do this business only What business? Just conceal his nature. If you see your God consciousness is concealed. If you touch, your God consciousness is concealed. For whom? Those who are fully elevated, by touch, you'll rise. By seeing you'll rise. It will (make) a strong push to go inside God consciousness. By being in the activity of the world. So be in action. And be elevated. This is what is taught by Śaivism. Good?

Devotee:

Yes:

Sessions 19 [illegible]

[illegible] for those elevated souls, those

[illegible]

[illegible] of [illegible] of [illegible]

[illegible]

[illegible] him in the center of God [illegible] consciousness. [illegible] of action. [illegible] Organs of action and organs of [illegible] just what you [illegible] and [illegible] Those elevated yogis. It is not those [illegible] who are not elevated. They are [illegible] senses, down, and, so, this is the [illegible]

[illegible]

[illegible] elevated soul, they become friends, not [illegible]. For those who are not elevated, [illegible] for them. How [illegible] That is [illegible] in next [illegible].

[illegible]
[illegible]
[illegible]
[illegible]

[illegible], whose [illegible] is not [illegible] elevated. Those yogis whose [illegible] is not [illegible] elevated, in the [illegible] of [illegible] consciousness, [illegible] those yogis, etc. These senses, these [illegible] [illegible] (you understand [illegible]). These [illegible] of [illegible] are [illegible] upon.

[illegible]

[illegible] to conceal his nature. [illegible] [illegible] only [illegible] business? [illegible] [illegible]. If you see, your [illegible] [illegible]. If you touch, your [illegible] [illegible]. For whom? Those who are [illegible] elevated. By touch, you'll rise [illegible] [illegible]. It will [illegible] a strong [illegible] [illegible] consciousness. By being in the [illegible] the world. Be [illegible] in action, [illegible] this is what is taught by Maharishi [illegible].

[illegible]

[illegible]

Svāmī Jī:

aprabuddhadhiyastvete

So, these organs of senses for those who are not elevated.

svasthitisthaganodyatāḥ

are bent upon concealing the nature of God consciousness for those unelevated souls and

pātayanti duruttāre
ghore saṁsāravartmani /

And they kick him down in the ditch of repeated births and deaths. He is entangled in that cycle for ever, for centuries and centuries. So what we have to do? It is explained in next śloka.

ataḥ satatamudyaktaḥ
spandatattvaviviktaye /
jāgradeva nijaṁ bhāvam-
acireṇādhigacchati // 21.

So what you have to do is,

satatamudyuktaḥ

you should just be udyutkaḥ, udyuktaḥ is

Devotee:

Zealous.

Svāmī Jī:

Zealous. Not jealous. You must develop that kind of zeal of action, that kind of zeal of effort, udyutkaḥ, that zeal of effort, for what?

spanda tattva viviktaye

So find out the reality of spanda always, satatam. In dreaming state also, not only in wakefulness, in dreaming state also, who is bent upon finding out the reality of God consciousness. Does not loose even 100th part of his breath. So, 21,600 breaths he does not loose. Not even one breath, day and night.

Devotee:

Loose means.....? Goes out without awareness?

Svāmī Jī:

Goes out without awareness. You should be aware with each and every breath, you should watch your breath day and night. So you have to do this kind of effort. Then what will happen to him? jāgradeva. Not in dreaming state, not in the center only, he'll find out the truth of turīya, he'll find out the truth of turīya, in wakefullness, also jāgradeva. In wakefullness also

nijaṁ bhāvam

his real nature of turīya, he

acireṇādhigacchati

Devotee:

In short time....

Svāmī Jī:

In very short period, he will achieve. Now there are some states of daily life where this kind of process is very easily done, easily conducted.

Devotee:

This watching of the breath?

Svāmī Jī:

No, no, watching of the breath.....

Devotee:

Catching hold of the sāmānya..

Svāmī Jī:

Catching hold of that.

Devotee:

Gap....

Svāmī Jī:

spanda, spanda is action.

Devotee:

Which spanda are we talking here? That sāmānya spanda?

Svāmī Jī:

sāmānya spanda, not viśeṣa spanda. viśeṣa spanda. viśeṣa spanda we are already....

Devotee:

There is no problem.

Svāmī Jī:

There is no problem for viśeṣa spanda for us, we are living in viśeṣa spanda. The problem is sāmānya spanda. You must realize sāmānya spanda, what sāmānya spanda is?

atikruddhaḥ prahṛiṣṭo vā
kiṁ karomīti vā mṛiśan /
dhāvanvā yatpadaṁ gacche-
ttatra spandaḥ pratiṣṭhitaḥ // 22.

This sāmānya spanda you will find easily, existing in these at these points. Which points?

atikruddhaḥ

When you are extremely angry. Wrath. Filled with wrath.

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Because your breathing also does not work there. When you do that. It is that period, at that time you ought to have done this. You'll have entered in that sāmānya spanda.

Devotee:

Shall I get angry again?

Svāmī Jī:

Of course.

Devotee:

But why does it happen then?

Svāmī Jī:

Because at that time sāmānya spanda is vivid, vividly found. Because at that time you have no other thought, only anger. Only fllod of anger in....

Devotee:

One-pointed......

Svāmī Jī:

One pointed there. Flood of anger. Flood of wrath.

Devotee:

Breath is....

Svāmī Jī:

Breath also stop at that time. Breath does not work. And all your anger do not work. Only all senses are diverted towards wrath. This is what happen... (P.D.)

Devotee:

What would happen if I commit a murder or something....

Svāmī Jī:

Yes, atikruddhaḥ, this is state of atikruddhaḥ bhāva. atikruddha. Extreme wrath. When you get that external wrath. The state of external wrath.

tatra spandaḥ pratiṣṭhitaḥ

There you will find spanda, if you just get diversion, in internal diversion at that period.

Devotee:

You mean just sit and meditate at that. (time)

Svāmī Jī:

Just meditate why I am so angry.

ati kruddhaḥ prahṛiṣṭo vā

Or there is, when you are overjoyed, prahṛiṣṭaḥ. Supreme joy. At that time of suprene joy also, your breath does not work. Your actions also just stop.

Devotee:

Vanish...

Svāmī Jī:

They don't funcion. At that period,

tatra spanda pratiṣṭhitaḥ

that sāmānya spanda is existing. And you must find it out If you are yogī.

kiṁ karomīti vā mṛiśan

Or at the time of, when this was falling...

Devotee:

Skylab?

Svāmī Jī:

Skylab was falling and the time was supposed just after h half an hours time. Kashmir will be nothing, finished. And you live in Kashmir. At that moment, what will you do? Where you will go? That is kiṁ karomi.

Devotee:

That's fear.

Svāmī Jī:

That is fear. At that fear, that sāmānya spanda is existing.

Devotee:

The more fear, the better the more.

Devotee:

Frightened.

Devotee:

The more frightened you are, the more that sāmānya is present.

Svāmī Jī:

sāmānya spanda is present.

Devotee:

And you ....do...

Svāmī Jī:

Because you have no choice. If beautiful lady is with you you will think of embracing her? Just (damn) her head, I am dying...... in one minute, you won't do any action in this world. Your all organs are in stand still position.

Devotee:

Suspended.

Svāmī Jī:

Suspended, all actions are suspended there. This is kiṁ karomi, this state. At that very moment that spanda is existing sāmānya spanda is there, very near. dhāvan vā, or you are just walking in forest and lion comes

Devotee:

Chase you ..

Svāmī Jī:

Chases you afterwards. It runs after you. And you run so fast. God only knows how fast you run to save yourselves. But you can't escape from his clutches, but still you run to save yourselves, this the position where spanda is existing, that sāmānya spanda. If you just go inside, sāmānya spanda will come....

Devotee:

But he may eat you....

Svāmī Jī:

Then he won't you.

Devotee:

He really won't?

Svāmī Jī:

This is what happened to Sudāmā. In forest, he was going to see his friend, Lord Kṛiṣaṇa, in forest, that black bear came to chase him, to eat him and he thought he was Lord Kṛiṣṇa in black coat and that sāmānya spanda was existing these. And he, they embraced each other.

Devotee:

So what the difference between this one and kiṁ karomi?

Svāmī Jī:

This is dhāvan vā, dhāvan. Running. When you are running fast. dhāvan means running.

Devotee:

So if you are not afraid, and you are just running , it's also possible?

Svāmī Jī:

Yes, by running you run and just see which is the force, which makes you so much run.

Devotee:

If you run...

Svāmī Jī:

No, one of my sister was absolutely crippled, she is still living.

Devotee:

Bent over?

Svāmī Jī:

Yes, bent over, and she was crippled in those days when she was young. She was crippled. She could not walk. She couldn't move, and big earthquake came, earthquake happened, and she went

walking, running... and she came down, and all her disease was over. By fear, with fear. With fear.

Devotee:

She cured herself.

Svāmī Jī:

Yes.

Devotee:

So that is really the most active spanda.

Svāmī Jī:

Active spanda.....

Devotee:

When you try and grasp that....

Svāmī Jī:

Yes.

Devotee:

So we have had 3 so far. Fear, anger and running.

Devotee:

No and overjoyed.

Svāmī Jī:

prahṛiṣṭa, prahṛiṣṭa.

Devotee:

Can we take in every kriyā sthāyī bhāva, for example. If I am completely erotic mood, or if I am in aesthetic theory, or in sthāyī bhāva, in all these it must be possible, that any spanda sāmānya spanda can happen from there , when the emotion is completely clear.

Svāmī Jī:

No, not emotion. You have to find out where from this intensity has come. Where from this intensity of anger or intensity of running and

intensity of joy has come. Then you go inside.

Devotee:

To the centre....

Svāmī Jī:

Where from this has came. Yes, you will find spanda. You will find that sāmānya spanda there, existing and shining without any problem.

yāmavasthāṁ samālambya
yadayaṁ mama vakṣyati /
tadavaśyaṁ kariṣye'ham-
iti saṁkalpya tiṣṭhati // 23.

Now he explain here the way, how to do it. In those states. In which states?

Devotee:

In these 4 states, anger fear etc.

Svāmī Jī:

In these 4 states of extremity.....

Devotee:

Intensity....

Svāmī Jī:

Intensity, these 4 states of intensity.

Devotee:

When I feel very disgusted, can it happen also disgusted that I am completely out of myself.

Svāmī Jī:

yāmavasthāṁ samālambya
yadayaṁ mama vakṣyati /

Yes, that, too, yes. Yes, yes, all these. These saṁkalpāḥ must take place at that moment for this elevated soul. For yogī who wants to get entry in that God consciousness at that moment. He must say that...
this extreme state of anger, this extreme

state of joy, this extreme state of running, this extreme state of all these, what he has explained in previous śloka...

yadayaṁ mama vakṣyati

I want to find out what it means, what is the meaning of this Just find out the meaning of this, how it has risen, risen in me? Just find out the meaning of this and

tadavaśyaṁ kariṣye'ham

I want to remain in that meaning, what is meant by this wrath. And there is no breathing, also everything is finished. In all these states.

iti saṁkalpya tiṣṭhiti

This saṁkalpa must be held at that moment. This thought. This thought must prevail there. When this thought prevails, then what happen, next to him.

Devotee:

Which thought?

Svāmī Jī:

This thought to find out where from this intensity if wrath, anger has come out....

Devotee:

The source.

Devotee:

(Must) You reduce it to an object creating it? For example, when I get angry because, for example, a cow is cutting my flowers or something............

Svāmī Jī:

No, no, no, just what has happened in my mind, how this has happened in my mind in this position of thought. Then what happen? If he does this?

tāmāśrityordhvamārgeṇa
candrasūryāvubhāvapi /
sauṣumne'dhvanyastamito
hitvā brahmāṇḍagocaram // 24.

tadā tasminmahāvyomni
pralīnaśaśibhāskare /
sauṣuptapadavanmūḍhaḥ
prabuddhaḥ syādanāvṛitaḥ // 25.

Then his breath stops altogther, at once his breath stops and it return in suṣumnā, in central vein, at once, at that moment. When he just think of that intensity of joy, anger, etc. his breath stops altogether and his breath centers in the central vein of suṣumnā.

candrsūryāvubhāvapi

These both breath, inhaling and exhaling. These both breaths,

sauṣumne'dhvanyastamito

they in the path of suṣumnā nāḍī, a

hitvā

hitvā brahmāṇ

ocaram

And it rises from mūlādharā, then up to sahaśrārdhacakra. What happeŋ and this wrath has been transformed in that supreme God consciousness. And that, at that moment, also, there is another problem, there is another problem there, where?

When your has stopped, it has rushed in suṣumnā nāḍī, and from mūlādharā it has risen to the state of sahaśrārdhacakra, at that moment also, if you are not fully attentive in that God consciousness you are kicked down on the path of suṣupti, you will become just....

Devotee:

Asleep.....

Svāmī Jī:

Just asleep. If you don't have the charater and strength of maintaining that there you'll just fall on the ground unconscious, and doctor will be attending you when you will wake you, what has happned to me, to this man? But prabuddhaḥ syāt,

that who is fully elevated, fully alert, because this point of God consciousness is so refind that

Devotee:

It requires prabuddha state.

Svāmī Jī:

It requires fully attention. If you are just for half a second, one hundreth part of a second you are, you dont remain attentiveness, you will fell down.

Devotee:

Svāmī Jī:

You go back to the anger, or..

Devotee:

You go unconscious.

Svāmī Jī:

No, not anger, you remain in unconscios state. And everybody will think he is dying. He is on deathbed. And you'll come out, and you'll see doctors around you.

Devotee:

But you remember that experience? Before you fainted?

Svāmī Jī:

Yes, after that you remember what has happened.....?

Devotee:

How close?

Svāmī Jī:

Yes, how close I had reached. And how I was kicked out.

Devotee:

Isn't this state very, it seems to me the key of this is that Gods grace, that you think that

thought at that moment of anger.

Svāmī Jī:

It is why in vedānta, also in vedānta

utiṣṭhata jāgrat prāpyabharān
nibodhataḥ

Oh soul, be attentive, be awake, hear this message of Lord Kṛiṣṇa.

kṣurasyadhārā

this is treading on the path, on the edge of sword.

durgampatha

it is very difficult path to tread on. Just for one second mistake you'll be kicked down. So precious, so you must maintain it. You must have it devotedly have it.

Devotee:

But, if you maintain it then you have it forever?

Svāmī Jī:

Forever, devotion and effort.

Devotee:

How can itbe maintained?

Svāmī Jī:

With devotion and effort. Devotion and effort. It must not be routine like effort. It must be devotion and effort with enthusiasm.

Devotee:

So, the key of this one is that you have to be when you have this anger, somehow the thought has to come to you, when you have this anger, of these other state first, you have to get the thought that you should.....

Devotee:

Look inside...

Devotee:

Look inside?

Svāmī Jī:

Look inside, yes.

Devotee:

Many times the thought will come afterwards, if I'd have looked inside then during that time.....

Svāmī Jī:

It comes afterwards. That is the mistake. When you beat your wife then after half an hour you say I ought to have focused my mind..

Devotee:

Devotee: is all Gods grace, you don't have, when you are just centered in wrath you don't it's somebody has to come and throw this idea in your mind to look inside. That is Gods grace, isn't it?

Svāmī Jī:

It needs Gods grace, it needs your own efforts, it needs grace of your master. All 3 ar

needed.

Devotee:

Second Chapter
Disk File FSKT
Spanda Kārikā

It is niṣyandaḥ, it does not mean chapter, it means flow.

Devotee:

This is second flow.

Svāmī Jī:

Second flow.

Devotee:

Just like, means 2nd awakening, or.......

Svāmī Jī:

Yes.

tadākramya balaṁ mantrāḥ
sarvajñabalaśālinaḥ /
pravarttante'dhikārāya
karaṇānīva dehinām // 1.

tatraiva saṁpralīyante
śāntarūpā nirañjanāḥ /
sahārādhakacittena
tenaite śivadharmiṇaḥ // 2.

All mantras pure and impure, all mantras.

Devotee:

What would be an impure mantra?

Svāmī Jī:

Impure mantra is just like black magic, mantra for black magic.

Devotee:

Destroying.

Svāmī Jī:

Destroying some person. mantras, for that

deadening mantras. You die at once by those mantras. Black magic, all those mantras, and pure mantras also. Pure mantras are those mantras which produce, if you are weak it will give you strength, if you have some problem it will givw you its solution, by that japaḥ. But all those mantras,

sarvajñabalaśālinaḥ

Devotee:

But is not spanda existing everywhwre?

Svāmī Jī:

No spanda must be, it must be based on spanda. Then it will work, yes.

Devotee:

What is spanda mantra, ahaṁ mantra?

Svāmī Jī:

No spanda mantra is God consciousness, I consciousness. Universal consciousness. That is spanda.

Devotee:

How does mantras acquire that spanda?

Svāmī Jī:

Mantra? No mantra actually resides in that spanda. But you must know that that it is in spanda.

Devotee:

So yogī must have that power of awareness?

Svāmī Jī:

Yes and that works, that will work, and so this mantra of black magic will not work.

Devotee:

Unless yogī is powerfull.

Svāmī Jī:

Unless yogī is powerfull. And yogī won't produce this black magic because they are one with God. They will not destroy anybody.

Devotee:

So who were those yogis in those days?

Svāmī Jī:

Intense, when there is intensity of, for instance, some person acts unlawfully, when you are fed up with that person then yoy prodoce that black magic to destroy him. Otherwise never, who?

Devotee:

The rascal.

Svāmī Jī:

The yogī, the real yogī, the unreal yogī, if he produce it will not work. So ther is no worry.

Devotee:

So what was that in those days, in the past time, there was great magician who did black magic, long time ago I read in that history of Kashmir, that, in those days, may be 1000, may be 2000 years or ever since.........

Svāmī Jī:

But it does not, it does not accept it.

Devotee:

So all mantras have potential potency?

Svāmī Jī:

Yes powers, only when they resides in spanda. When they are introduces in the cycle of spanda. Then they become powerfull otherwise they will be useless. They become

sarvajñabalaśālinaḥ

the strength of all action and all doing comes in then

pravartante'dhikārāya

and they do their, they function properly, accordingly. Just like

karaṇānīva dehinām

organs, sensual organs, organs of actions and organs os cognition work because they resides in God consciousness otherwise eyes won' be able to see if it is not residing in God consciousness. Ear won't hear. Nose won't smell. This skin won't get the sensation of touch unless it resides in God consciousness. In the same way all those mantras, they function only when they resides in God consciousness.

Devotee:

What does that mean, like, when someone is blind? Or they can't see, they can't smell or they can't taste or hear.

Svāmī Jī:

No that is........

Devotee:

Nothing to do with that.......

Svāmī Jī:

Defect in body.

tatraiva saṁpralīyante
śāntarūpā nirañjanāḥ /
sahārādhakacittena
tenaite śivadharmiṇaḥ //

And those mantras, pure and impure, all mantras

tatraiva saṁpralīyante

they get disolution in that God consciousness. When they work, after their function they rests in God consciousness.

sahārādhakacittena

And that mantra who has produced that mantra, that person also rests in that God consciousness, after the functioning of that mantra.

tenaite śivadharmiṇaḥ

So in brief words all mantras have aspects of God consciousness. They possess aspects of Gos consciousess and nothing else. Then they work, othrewise, aspects of God consciousness are not present in those mantras, those mantras are useless.

yasmātsarvamayo jīvaḥ
sarvabhāvasamudbhavāt /
tatsaṁvedanarūpeṇa
tādātmyapratipattitaḥ // 3.

tasmācchabdārthacintāsu
na sāvasthā na yā śivaḥ /
bhoktaiva bhogyabhāvena
sadā sarvatra saṁsthitiḥ // 4.

As it is quite true that

sarvamayo jīvaḥ

jīvaḥ means individual, individual is universal. In reality individual is universal. Always individual is universal. In the cycle of individuality, universality is not absent.Because,

sarvabhāva samudbhavāt

all aspects, all things are produced from that God consciousness.

sarvabhāva samudbhavāt

all flow out from that God consciousness.

tatsaṁvadanarūpeṇa
tādātmya pratipattitaḥ /

And when they act, when they work in daily routine of life those individuals, they work only when tādātmya, when they are attached to that God consciousness without, when they are detached to God consciousness, it won't work. For instance you desire for some thing. It won't come true, because it is not attached to God consciousness.

If it is attached to God consciousness it will come true. Your everythng, whatwver you think, whatever you do it will be fruitfull. Otherwise it is fruitless. So in conclusion, what is in the background of this God consciousness?

tasmācchabdārthacintāsu
na sāvasthā na yā śivaḥ /

All words, all activities, worldly things. They resides in śivabhāva, in the state of śivaḥ.

bhoktaiva bhogyabhāvena

All these, the cycle of objective world, bhogyabhāvena, objectiv world also resides in subjective consciousness. There is only one God consciousness which pervades everywhere, this is the reality of spanda. And he pervades everywhere, at te time of knowing. If you know still it prevades, if you don't know still it pervades. In śiva sūtra, somānanda has produced this śloka, has written this śloka in śiva dṛiṣṭi

athocyate sarvādikke
śiva tattvate dhanocyate /

I am explaining now the reality of śiva, the element of śiva

tasmin jñāte

if you know it

tasmin jñāte'thavājñāte

if you don't know it, but it is still there. You know it or you don't know it, it is there, the state of śivabhāva is not gone there.

Devotee:

Affacted.....

Svāmī Jī:

No it is not gone anywhere. It is there.

Devotee:

It does not depend on your knowing or not knowing.

Svāmī Jī:

And this kind of treatment will act only at the time of realization of God consciousness in samādhi, then you feel that it was always there. I have nothing to achieve. When you realize the state of God consciousness in samādhi, at that time, this memory comes in your mind, in the background of your mind, it was already with me. It is not new.

Devotee:

And I ignored it?

Svāmī Jī:

I ignored it. I did not want it.

iti vā yasya saṁvittiḥ
krīḍātvenākhilaṁ jagat /
sa paśyan satataṁ yukto
jīvsanmukto na saṁśayaḥ // 5.

If you know, if you in this way that God consciousness is there if it is known, it is there. If it is not known it is there if it is ignored it is there. God consciousness will never be separated from your consciousness. From your individual consciousness, God consciousness is still there, because God consciousness is the life of individuality. Individual consciousness will never live without the background of the God consciousness. And in this way, if you know, if you understan this kind of philosophy,

iti vā yasya saṁvittiḥ

any body who knows this way,

krīḍātvenpkhilaṁ jagat

this whole universal activity is for him just a play.

krīḍātvenākhilaṁ jagat

He feels everything good and bad, whatever he feels in daily routine of life, he feels that it is only a play of God consciousness. It is just a dream.

sa paśyan satataṁ yukto

He feels that. Because he is always alert, and adjusted to God consciousness.

jīvanmukto na saṁśayaḥ

He is jīvanmukta. There is no doubt about it.

ayamevodayastasya
dhyeyasya dhyāyicetasi /
tadātmatāsamāpatti
ricchataḥ sādhakasya yā // 6.

When yogī with that determination, sits for meditation, when a yogī with that determination sits for meditation, that I will not leave this meditation untill I will realize the real truth. It won't come out of this meditation.....

Devotee:

Posture, state.

Svāmī Jī:

Meditative functioning. I won't leave this functioning. I won't leave this meditation untill I realize God consciousness.

ayamevodayastasya
dhyeyasya dhyāyicetasi /
tadātmatāsamāpatti-
ricchataḥ sādhakasya yā //

And sādhaka sits for meditstion and becomes one with that God consciousness, that means the rise of God consciousness has taken place in his thought.

ayamevodayastasya dhyeyasya

That dhyāna, dhyāna means that which is to be meditated. What is to be meditated? The state of God consciousness is to be meditated upon. And the rise of that God consciousness is THAT, that is the i.e. it is the rise of the state of God consciousness, what?

tadātmatāsamāpatti-
ricchataḥ

When one person with that determination sits for meditation that I will have it, he has got it. He has got it on the very first start of that meditation. But that meditation must be done but not this distracted meditation.

Devotee:

10 minutes, here and 20 minutes there......

Svāmī Jī:

Keep your watch here and meditate and see....

Devotee:

What is time.....

Svāmī Jī:

Yes, for how much time I have meditated upon. This is not the thing. You should meditated with that determination, I will never leave it untill I realize the reality of God consciousness. It means it has risen in the background of your consciousness.

iyamevāmṛitprāpti-
rayamavātmano grahaḥ /
iyaṁ nirvāṇadīkṣā ca
śivasadbhāvadāyinī // 7.

This is the attainment of amṛita, nectar, supreme nectar, he has attained supreme nectar, he has...

ayamevātmano grahaḥ

This is the controlling of your mind. This is one pointedness of your mind.

iyaṁ nirvāṇadīkṣā ca

And this is the real initiation, which sentence you to liberation, ultimate liberation.

śivasadbhāvadāyinī

Which will give you śivasadbhāva, the state of śiva bhāva.

Spanda Kārikā 1 (GSKT)
Third Chapter
Disk File GSKT

3rd flow of Spanda. In third flow of spanda is the yogic power which he derives in wakefullness and the yogic power which he desire in, attain in dreaming state. He explains this...

yathecchābhyarthito dhātā
jāgrato'rthān hṛidi sthitān /
somasūryodayaṁ kṛitvā
saṁpādayati dehinaḥ // 1.

dehinaḥ, But that yogic power is attributed to that person, that yogī who has not yet been liberated from the attachment of bodily - attachment. Bodily attachment. Who has bodily attachment?

Devotee:

That means he wants also enjoyment or

Svāmī Jī:

No there is some gap in the state of his God consciousness. That he wants to get power.

Devotee:

In this yogī.

Svāmī Jī:

The yogī, yes.

Devotee:

He has this desire for....

Svāmī Jī:

For showing people the yogic powers. It means he wants some money, or he wants some fame. He wants some...

Devotee:

Praise.....

Svāmī Jī:

Praise, so he has put that yogī as dehinaḥ, means who is attached to his body. As long as he's attached to body, this desire is there. Which desire?

Devotee:

Fame, recognition etc...

Svāmī Jī:

Fame and showing yogic powers, flying and everything. Whatever it is.

yathecchābhyarthito dhātā

dhātā means parmeśvara, the Lord śiva. Lord śiva, when he sits for meditation, and with this determination that I want such and such thing to be , to come true. Such and such thing must happen. In reality. And with this desire, he sits and meditates on God consciousness.

yathecchābhyarthito dhātā
jāgrato'rthān hṛidi sthitān /

Those objects which, that he wants to achieve in wakefullness, with this determination that he will achieve them in wakefullness, and he goes on meditating on God, on Lord śiva. And at that time of samādhi, when he achieve the reality of God consciousness, he enters in that state of samādhi. And afterward when he comes out of samādhi, but as the thought for attainment of power was there, in the beginning, but not in the course of meditation. In the course of meditation, because meditation won't if there is any other thought. Only you have to put that thought in the beginning of meditation, that such and such thing must happen.

Devotee:

I want to accomplish this.

Svāmī Jī:

Yes, and you meditate. After meditation, there is no , no such thought there. And in samādhi also, there is no such thoght there. When you come out from samādhi this thought comes to you. When this thought comes to you, then what you have to do?

somasūryodayaṁ kṛitvā

Then you have to breathe in and out several times, for instance 10 times breathe in and out with giving it length, (P.D.) with this thought that this must happen. Just after coming out from samādhi.

somasūryodayaṁ kṛitvā
saṁpādayati dehinaḥ /

That will come true.

Devotee:

So, thought that this will happen is that some power will come to me, or I'll the thuoght that one carries while he maintains this breathing in and out with length, is that he wants some power, or he wants this or that, whatever he wants......

Svāmī Jī:

Yes, and this is the way how he achieves that power. He has to breathe in and out very slowly with giving it force, just as we do in cakrodaya. Like that..

saṁpādayati dehinaḥ

That power comes to that who is attached, that yogī who is attached to his body.

Devotee:

Desire, if there a desire.

Svāmī Jī:

Only desire. Only desire. For instance, Viresh is not well. Viresh is always weak. You want him to get strong, and with this desire you meditate. Go in samādhi, and then come out, breathe in and out.

Devotee:

10 times.

Svāmī Jī:

Several times, you will get his health as he ought to be. This is the power that is achieved in

wakefullness. And, then, now he explains this power that is achieved in the state of dreaming.

tathā svapne'pyabhīṣṭārthān
praṇayasyānatikramāt /
nityaṁ sphuṭataraṁ madhye
sthito'vaśyaṁ prakāśayet // 2.

Now the ādeśa, ādeśa of our masters, means the masters have...

Devotee:

Ordered...

Svāmī Jī:

Not ordered. The masters have taught us, taught us that in svapna, when this kind of yogī enters in the dreaming state, and he begins to dream, at the time of beginning of dream, he feels that he is dreaming, he is not in wakefullness. This is the power that he gets by the strength of his meditation.

Devotee:

That he knows that he is in dreaming state.

Svāmī Jī:

He knows that. He knows in dreaming state that he is dreaming He is not in wakefullness. He dreams and talks to you in dreaming state, and thinks that it is in dream. He does not ignore this kind of.....

Devotee:

So he has awareness in dreaming state.

Svāmī Jī:

Yes, he has awareness in dreaming state. Awarenes must be. It is a must. It is first.

Devotee:

Criterion

Svāmī Jī:

First point, svapne'pi, svapna, abhīṣṭhārthān

praṇayasyānatikramāt

because he goes on meditation in svapna, also in dreaming state. He meditates. He meditates, because of the intensity of his during wakefullness. He meditates in dreaming state also, and perceives all experiences this the world of dream. He goes to see Denise, he goes to see Kamla and Bruce and Marion...

Devotee:

In dreaming....

Svāmī Jī:

In dreaming state and at that time, he thinks that he is dreaming. But what he has to do, for getting power in dreaming state?

tathā svapne'pyabhīṣṭhārthān

whatever he wants to dream,

praṇayasyānatikramāt

praṇayasya means the power of meditation is anatikramāt, is not gone anywhere these in dreaming state also to him.

praṇayasyānatikramāt

He does not cross that power of meditation, in that dreaming state also.

nityaṁ sphuṭataraṁ madhye

And in that state of meditation, he meditates and sphuṭataram, vividly,

sthito'vaśyaṁ prakāśayet

he dreams that kind of dream. If he wants to go in samādhi, that is well and good. In dreaming state, it is very easy to go in samādhi. Most easy. When you are alert in dreaming state and you feel that you are dreaming, you just breathe in and out with great awareness, just after 10 or 20......

Devotee:

Breathe...

Svāmī Jī:

Breathe, yes you will enter in samādhi, in dreaming state it is very easy to go in samādhi, because āṇava mala, māyīya mala and kārma mala is not there. There is only āṇava mala. In which state? In wakefullness there are all the three malas existing in wakefullness there is kārma mala, there is māyīya mala, there is āṇava mala. In dreaming state, there is only māyīya mala and āṇava mala. kārma mala is finished. Though, the traces of kārma malas are there, as long as, he has not entered fully in the state of God consciousness. So, it is very easy to go in samādhi.

Devotee:

But, first is the requirement of awareness in the dream.

Svāmī Jī:

And for instance there is sadyajātabālaka, sadyajātabālaka is just born, he has only one mala, āṇava mala. Who? New born child. There is no kārma mala and no māyīya mala in a child. So it is very easy to go in samādhi for him, to enter in samādhi. It is why I entered in samādhi, when I was 3 years old, 4 years old. It is very easy there, because are no 2 malas, only one mala is there, āṇava mala.

Devotee:

When does that disappear, when do those malas becomes stronger

Svāmī Jī:

Stronger, as you grow, as you grow, they comes stronger, they go on..

Devotee:

The impressions....

Svāmī Jī:

Yes, the impressions, thoughts, distinction, this is good this is bad. This is best.

Devotee:

This is tree, this is car....

Svāmī Jī:

Yes.

Devotee:

But small children never thinks of this difference.

Svāmī Jī:

No, no ,no, you gave him (a child) one piece of gold. This absence of māyīya mala. You give him one piece of gold, and at the same time you give him one

Devotee:

Candy

Svāmī Jī:

Cookie.....

He will throw that piece of gold and get cookie. He will like cookie because he has not distinction that comes in the surface of māyīyamala.

svapne'pyibhīṣṭārthān
praṇayasyānatikramāt /

I told this to my master that I have achieved this power in dreaming state, by this practice. He said, I will only believe that you have achieved this power when you go in dreaming state and wish that I want to see Lord Śiva in his

Devotee:

Full glory.

Svāmī Jī:

In his full glory in body. In sākāra, with triśūla, with, and you try that. If it comes true then , it is perfect.

svapnasvātantrya

It is called svapnasvātantrya. That is jāgrat svāntantrya. In dreaming state, if you can do that

Devotee:

svapnasvātantrya

Svāmī Jī:

That is svapnasvātantrya. That is svapnasvātantrya. I tried many a times to see Lord Śiva in his body, but I could not. He said, no this not perfect svātantrya. Perfect svātantrya, when, will is, when you see Lord Śiva existing before you.

Devotee:

That is very rare, though is not it?

Svāmī Jī:

That is very, Lord Śiva does not appear to everybody. It is very....

Devotee:

Rare.

Svāmī Jī:

And dear also, what dear?

Devotee:

To see the physically.

Svāmī Jī:

What dear?

Devotee:

Lord Śiva.

Devotee:

Dear means precious.

Svāmī Jī:

Precious, precious, costly.

anyathā tu svatantrā syā-
tsṛiṣṭistaddharmakatvataḥ /

satataṁ laukikasyeva
jāgratsvapnapadadvaye // 3.

anyathā tu, if your meditation, the power of meditation becomes loose, becomes lessened.

Devotee:

When? In daily activity?

Svāmī Jī:

In daily activities, when power of meditation in less, then

svātantrā syāt sṛiṣṭi taddharmakatvāt

the creation of , natural creation, overpowers , him, overpowers that sādhaka. What do you mean by overpowering natural creation? By natural creation.

Devotee:

Takes his mind away from his...

Svāmī Jī:

The nature does not allow him to go in dreaming state with consciousness. Nature does not allow him to go in wakefullness with awareness. That he snatches the state of awareness from him. When you are meditating, in, I mean, not with the zeal, not with that continuity, when you don't meditate in wakefulness, in that continuity which you ought to have done,then, svatantrā syāt, then the kingdom of nature will rule on you. So there is no hope of getting svātantrya, powers of that, I will dream like this, I will dream this, I will, that won't come true.

satataṁ laukikasyeva

you are just, you are not yogī. Vasugupta says, he is not yogī

satataṁ laukikasyeva

He is just like ordinary man. I won't call him a yogī. Who has not that capaaity, who has not attained that capacity, and that power of going in dream with

Devotee:

Full awareness....

Svāmī Jī:

Full awareness.

jāgrat-svapna-pada-dvaye

So, he is tossed here and there in these 2 states by nature. According to the will of nature, not accoring to his will. He will go to dreaming state and won't understand that he is dreaming or he is in wakefullness. He feels that he is in wakefullness, goes on, goes on. This is (his or the) state.

Spanda Kārikā 4,5 (HSKT)
Disk File HSKT

yathā hyartho'sphuṭo dṛiṣṭaḥ
sāvadhāne'pi cetasi /
bhūyaḥ sphuṭataro bhāti
svabalodyogabhāvitaḥ // 4.

tathā yatparmārthena
yena yatra yathā sthitam /
tattathā balamākramya
na cirātsaṁpravartate // 5.

No matter, there is no worry still. If you are governed by nature, universal nature. You don't govern universal nature. You are governed by universal nature. This prakṛiti governs you, rules on you. The kingdom of prakṛiti prevails. The kingdom of your consciousness does not prevails. It does not work. it does not act. Do you understand? I think you all understand this. No?

Devotee:

A bit only.

Svāmī Jī:

A bit.

yathā hyartho

There is no worry. You should not worry that if you go in dreaming state and don't know that you are dreaming. You'll know that as if you are in wakefullness. As...

Devotee:

No difference....

Svāmī Jī:

As before.

yathā hyartho'sphuṭo dṛiṣṭaḥ

He gives example. for instance. there is a thing which I cannot perceive properly what it is. There is something in front of me, and from distance, and I cannot perceive that what kind of thing, is it a pot, is it what. What is that?

Devotee:

This is in dreaming state?

Svāmī Jī:

No in wakefullness. In wakefullness, you don't perceive properly what it is....

Devotee:

There is something.

Svāmī Jī:

yathā hyartho'sphuṭo dṛiṣṭaḥ

It is not vividly seen. Only object which is not vividly seen.

sāvadhāne'pi cetasi

when you put all force of your attention towards it, then you come to see that he, this is this thing.

sāvadhāne'pi cetasi
bhūyaḥ sphuṭataro bhāti /

It is your own power of will that you make it vividly perceived. This is the example. In the same way, no matter, if you are caught in the

dreaming state, if you are caught in wakefullness by the goverment, by the kingdom of prakṛiti, kingdom of prakṛiti rules on you. So you have nothing. You have no powers. All powers are gone from you. Don't worry.

tathā yatparmārthena
yena yatra yathā sthitam /
tattathā balamākramya
na cirātsaṁpravartate //

So, what you have to do in this position? You have to do that, whatever this reality of your God consciousness, the reality of God consciousness is still there. Reality of God consciousnessis, has not gone away from you, from your cycle, only you don't attend it. Attend to it. And you are caught by the, you are overpowered by the kingdom of prakṛiti. Kingdom of nature.

tattathā balam

What you have to do there? Get fully strength, strenghten yourself, with will power. And go on meditating in continuty,

na cirāt saṁpravartate

it will come again. That power will come again in you. It is not gone anywhere.

durbalo'pi tadākramya
yataḥ kārye pravartate /
ācchādayedbubhukṣāṁ ca
tathā yo'tibubhukṣitaḥ // 6.

'durbalo'pi tadā', it is not only in that way, durbala api, for instance, there is feeble person, feeble yogī, if there is a feeble yogī there and you want him to ascend a mountain. For instance, tomorrow, on saturday, there is janmaṣṭamī. There is janmaṣṭamī, on janmaṣṭamī people go to peak of this mountain.....

Devotee:

Here?

Svāmī Jī:

Yes, here. That is called sarveśvara. sarveśvara mountain. This is sarveśvara mountain. And people go there. At least each year, 20 or30 people go there on this day. On janmaṣṭamī. for instance, a yogī wants to go there, but he is weak. He is feeble. There is some physical trouble in his body. He can't walk

durbalo api

Because he is very weak. He can't walk, so there is no hope for him to ascend that peak.

durbalo'pi

Although there is, he is so weak.

tadākramya

If he holds that power of God consciousness, just breathe in and out side as I have already explained, how you should breath in and out after getting out from samādhi, breathe in and out, in and out, in and out, for

yataḥ kārye pravartate

He gets that strength that he can climb the hill.

ācchādayedbubhukṣāṁ

And he has too much appetite. There is nothing to give him. Out of property, there is, out of property, out of being a pauper.

Devotee:

Poverty

Svāmī Jī:

Out of poverty. If he has poverty, and he can't afford food and he has appetite....

ācchādyabubhukṣām

Just go in meditation. If he is a yogī, he will go in meditation, enter in samādhi, and come out from samādhi, breathe 10 times in and out, in and out with great awareness, he will be full. He will feel that he is full. He has no appetite.

Devotee:

And full strength.

Svāmī Jī:

And with full strength

tathā yo'tibubhukṣitaḥ

For instance,

yo'ti bubhukṣitaḥ

then he becomes, if some disciple gets a big dish, rich dish for him. He has no appetite. The first was who had appetite, who had appetite. And there was nothing, nothing for him to

Devotee:

Eat....

Svāmī Jī:

Eat, so, he has, subsided that appetite by the power of God consciousness. Now who has........

Devotee:

No appetite.....

Svāmī Jī:

Who has no appetite, who has no appetite and some of his disciple comes with he very rich dish, and places that dish before him to eat, and he has no appetite. What he has to do? He has to meditate on that and enter in samādhi give rise to his breathing 10 times with awareness, he will be fully...

Devotee:

Hungry

Svāmī Jī:

He will be so hungry that he would like to eat more dishes to eat.

tathā yo'tibubhukṣitaḥ

This is, but this is only meant for these yogis who have attachment for this body. Not those yogis have gone above the cycle of bodily

attachment.

Devotee:

There are different kinds of samādhi.

Svāmī Jī:

Yes.

Devotee:

So when you talk about this attachment what samādhi

Svāmī Jī:

No samādhi in the same, samādhi is the same. The way how to produce it is different. It is just like this (P.D.) If you are angry with somebody you want to kill him or her or kill him, you have to do same thing. You have to go in samādhi and get out from samādhi, breathe 10 times in and out, and you will be sure, you will be there or dead

Devotee:

Be showered.

Svāmī Jī:

Be dead in a few hours, you will be no more.

Devotee:

Not everybody can just go in samādhi.

Svāmī Jī:

No it is for yogis. But with the bodily attachment. Those yogis who have no bodily attachment won't do these things. They will never think of....

Devotee:

Is it possible to go in samādhi with bodily attachment?

Svāmī Jī:

There is some bodily attachment for yogis.

Devotee:

It is possible.

Svāmī Jī:

Yes it is possible, for some.....

Devotee:

But generally...

Svāmī Jī:

Generally

Devotee:

No, I always had the idea....

Svāmī Jī:

When you have got complete samādhi, then these things won't happen.

Devotee:

So then there is different samādhis.

Svāmī Jī:

Then there is different, yes. That is complete samādhi. When you are detached from bodily love, bodily.....

Devotee:

So this really a very low samādhi.

Svāmī Jī:

Yes lower samādhi.

Devotee:

But not as low as vedānta.

Svāmī Jī:

No, it is higher.

Devotee:

It is Śaivite samādhi.

Svāmī Jī:

Yes, I think.

Devotee:

If a yogī above bodily attachment, will he not be in a position of hunger?

Svāmī Jī:

No, for him, Lord Śiva will get his dish. There is no worry for him. If he has not attachment for his body, Lord Śiva will serve him all round. He will look after him. Just a pretty girl will look after him. Lipsticks and everything. He is prettiest man in this world. Who?

Devotee:

Lord Śiva.

Svāmī Jī:

No, that yogī who has not attachment for his body. He has to do..... It is said in Bhagvadgītā also...

ananyacitta

Those who are attached to me only in tis world, not anything else....

teṣāṁ śaktiyuktānām
yogakṣemāmyaham /

I protect his, I take care of his position of his household things

Devotee:

Daily life.

Svāmī Jī:

No, for instance, I take care that thief doesn't come in his premises. I do that job for him. Who saya that? Lord Kṛiṣṇa. Lord Kṛiṣṇa. I do that job for him because he is meditating on me. And I arrange for his.....

Devotee:

Daily food.

Svāmī Jī:

Daily food and everything. I have to arrange that. I will do that. He has nothing to worry. So you should, yes...

Devotee:

Can someone experience, for a short time, bodily detachment during that meditation?

Svāmī Jī:

Yes, by yoga only.

anenādhiṣṭhite dehe
yathā sarvajñatādayaḥ /
tathā svātmanyadhiṣṭhānā-
tsarvatraivaṁ bhaviṣyati // 7.

There are 2 beings. One is individual being and one is universal being.

anenādhiṣṭhite dehe

When in individuality, in your body, the pervasion of God consciousness takes place, in body

anenādhiṣṭhite dehe

In body when pervasion of God consciousness exists it is induced in body

sarvajñatādayaḥ

in all organs you feel all pervadingness, you become capable of seeing, touching, tasting, smelling, everything, whatever is needed you do that, for instance, you pervade the whole body from top to bottom you pervade the whole body. For instance, there is an ant crawling here, and you are not aware of it, but you can feel where it it.....

Devotee:

Ant.

Svāmī Jī:

You pervade, your consciousness pervades in that whole body. This is the strength of spanda. That strength of spanda pervades the whole body in the cycle of individuality. In the same way,

tathā svātmanyadhiṣṭhanāt

When you insert God consciousness in the universe, then you can handle everything in this universe as you handle each and every part of your body your sweet will. For instance you want to move your finger. You can move your finger without any other (self) or ('s help). You can move it like this. With just will. Will. In the same way, you pervades the pervasion of God consciousness takes place in the whole universe. You will see that through meditation. Then can move everything by will. You become one with God consciousness. This is what he says in this śloka,

anenādhiṣṭhite dehe
yathā sarvajñatādayaḥ /

This is example, for individuality. As in individual body, you feel the pervasion throughout the whole body without any other additional effort. You can move. You can move your eyes by will. You can move nose, the pervasion of God consciousness in fully existing in body. In the same way if you pervade this God consciousness everywhere...

Devotee:

In the universe.....

Svāmī Jī:

You can move the whole universe. You can take this mountain and down, dash it down by will. Just you can, just you can do in your body.

Spanda Kārikā 8 (ISKT)
Disk File ISKT

glānirviluṇṭhikā dehe
tasyāścājñānataḥ sṛtiḥ /
tadunmeṣaviluptaṁ ce-
tkutaḥ sā syādahetukā // 8.

This is only the obstacle in glāniḥ. 'glāniḥ' is absence of God consciousness. When absence of God consciousness is there, that is viluṇṭhikā deha. That will loot, what is loot?

Devotee:

Steal, take away....

Svāmī Jī:

viluṇṭhikā dehe

That loots, that absence of God consciousness loots everybody, all the good treasury in your body. All treasure is lost by the absence of God consciousness. And that absence of God consciousness takes place ājñānataḥ, by ignoring the state of God consciousness.

tadunmeṣaviluptaṁ cet

and that ignoring of God consciousness must be, must be,

Devotee:

Rectified, or changed....

Svāmī Jī:

Not changed. 'viluptam', must be dashed down, killed. 7, must be dashed down, killed.

Devotee:

Supressed.

Svāmī Jī:

Not suppressed.

Devotee:

Crushed.

Svāmī Jī:

Must be crushed, must be just.

Devotee:

Eliminated

Svāmī Jī:

Eliminated, tadunmeṣa By unmeṣa, by the rise of spanda.

Devotee:

unmeṣa, not nimeṣa.

Svāmī Jī:

unmeṣa, unmeṣa is the rise of spanda.

Devotee:

But, what is the difference here between..., I thought also God consciousness was that person was full of God consciousness also in nimeṣa. No?

Svāmī Jī:

No, unmeṣa and nimeṣa is not the subject here.

Devotee:

Oh, this is different unmeṣa.

Svāmī Jī:

Yes, it is unmeṣa, the spanda. The rise of spanda, when the rise of spanda takes place in your nature, then this absence of God consciousness is kept away.

kutaḥ sā syāt

So, kutaḥ sā syādahetukā

kutaḥ sā syādahetukā

that absence of God consciousness will never take place after that you will become one with Lord Śiva. Now, how to give rise to spanda is explained in next śloka.

ekacintāprasaktasya
yataḥ syādaparodayaḥ /
unmeṣa sa tu vijñeyaḥ
svayaṁ tamupalakṣayet // 9.

You just watch your movement of breath. Not movement of breath, movement of your mind. You just be attentive to the movement of mind. When, in mind, one vikalpa, one thought rises, remain in that thought, don't let that thought go away from your mind. Be attentive to that thought only that one thought only. And if you remain attentive in continuity to that one thought,

yataḥ syādaparodayaḥ

then after some time, another thing will take place. Another thing will rise, and that is spanda.

Devotee:

What is that other thing?

Devotee:

thought, another thought?

Svāmī Jī:

No, no, another thing. Another thing will take place. That is spanda, spanda. That is spanda. When you remain attentive to one thought only,don't let your mind to scatter various thoughts. Variegated thoughts. This is mike. This is book. This is that, that...... Not that way. This is mike, this is mike, this is mike, this is mike, this is, don't let it go from mike. If there is one thought of mike, remain in that one thought.

Devotee:

And concentrate.

Svāmī Jī:

Concentrate on that one point.

Devotee:

You think again and again the thought.

Svāmī Jī:

Again, again. Put your mind towards one thought only. And after a few minutes or seconds or half an hour, if you remain like that to one

thought only, what will happen? This thought will give rise to spanda.

yataḥ syādaparodayaḥ

Something else will take place. And

unmeṣa sa tu vijñeyaḥ

that is unmeṣa. That is the rise of spanda.

svayaṁ tamupalakṣayet

You have to observe it yourself.

svayaṁ tamupalakṣayet

You have to observe it yourself, and that will be spanda, and you will be one with God. This is the way how to give rise to spanda. And when you give rise to spanda, with less effort, when you don't put.....

Devotee:

So much effort...

Svāmī Jī:

Too much effort.

Devotee:

Not such a big job..... it is not a big job.

Svāmī Jī:

No it is a big job, it is a big job. When you hold this one thought, perfectly attentive, in onepointedness.

Devotee:

You mean effortlessly.

Svāmī Jī:

Don't let any other impression of thought take place there, only one thought, when you put onepointedness on one thought not in full attentiveness, then what will happen? After this thought gets its end?

ato vindurato nādo
rūpamasmādato rasaḥ /
pravartante'cireṇaiva
kṣobhakatvena dehinaḥ // 10.

You will enter in God consciousness, but in God consciousness you will find internal world of power.

ato vindurato nāda

You will find, you will find the rise of light in your mind. You will feel the rise of nāda. nāda is sound. Divine sound. Divine rūpa, divine form. Divine taste in your tounge. And this you will just after being attentive to that one thought.

Devotee:

Is there 2 things were talking about here? One thing is when you are really attentive to it, that is one unmeṣa. And if you are not so attentive to it, then you are, at the end of that thought you slip into God consciousness, but it is a lower God consciousness.

Svāmī Jī:

This is lower God consciousness.

Devotee:

You are talking about 2 kinds here.

Svāmī Jī:

Yes.

Devotee:

One where you enter through the thought itself.

Svāmī Jī:

Whole heartedly, with great effort. Then you just rush in God consciousness directly. If you did't keep that attentiveness firmly, firmly established there then after it is over, that one thought is over, you will enter in turīya, that inferior state of turīya. and inferior state of turīya, you will experience.

Devotee:

Divine....

Svāmī Jī:

Divine light, divine sound, divine form, and divine taste. There are obstacles.

Devotee:

These are the obstacles, you talk about in your lecture, these divine tanmātātra here.

Svāmī Jī:

Yes.

Devotee:

So this is śāktopāya here. Entering in the gap between 2 thoughts. This second one....

Svāmī Jī:

No the first one is śātkopāya. The first one is śāktopāya
:nd if that śāktopāya is not adopted
with full effort, full attentiveness, then you slip in that inferior state of God consciousness. It has nothing to do with śāktopāya. śāktopāya is that....

Devotee:

They are both śāktopāya then.

Svāmī Jī:

Both? It is not both. It is just when your effort is lessened. When your effort of śāktopāya, like this, is lessened, it is less. It is not so strong. It is not so fille with will power. Then you slip in the cycle of God consciousness which is inferior, and yet that inferior God consciousness will give you rise to divine things, divine sounds, divine forms anddivine tastes. And there is apprehension of being stuck in that world.

Devotee:

Because it is so tasty.

Svāmī Jī:

It is very tasty. You can't imagine how tasty you get. So you will get stuck and you will loose that divine element of God consciousness. And these takes place very rapidly.

pravartante'cireṇaiva

Rapidly.

Devotee:

What takes place?

Svāmī Jī:

These 4 tanmātras.

Devotee:

kṣobhakavena.

Svāmī Jī:

Yes, just kick this yogī from God consciousness. It is just

Devotee:

To irritate him or cause agitation so he falls from that.

Svāmī Jī:

Yes, he falls from that reality.

Devotee:

If you have the mike and then you have the thought, oh, now, I have to keep my attention on the mike.

Svāmī Jī:

But there is interruption of another thought. No, no.

Devotee:

No, no.

Svāmī Jī:

No, no, must also not take place.

Devotee:

No thought, not possible.

Svāmī Jī:

It is not possible? It is possible when you have got strength, courage. It requires courage. If you have courage to play badminton whole heartedly, why not this?

Devotee:

So then there can be not even the thought you can't even have another thought

Svāmī Jī:

No no.

Devotee:

Oh, I am off, I have to go back.

Svāmī Jī:

No no.

Devotee:

Not even that?

Svāmī Jī:

Then, if there are such leakages, then you slip in this other world of God consciousness.

Devotee:

No but then, that has to be, there's really nothing that you can do.

Svāmī Jī:

No, just be attentive to only this awareness on that point.

Devotee:

And then when you slip?.... then when there's a leakage?...

Svāmī Jī:

Why? leakage is only possible when you are not attentive, attentive, fully attentive.

Devotee:

No, but what if you are not strong? You have not just attentative, you have to have the strength. If the strength is not there.

Svāmī Jī:

I think you should fully nourish your system with ghee, with butter and you will get full strength.

Devotee:

That helps?

Svāmī Jī:

It may help. It means strength of mind. You need strength of mind, thought power.

Devotee:

Which comes from meditation.

Devotee:

Well, āṇavopāya is suppose to prepare us for this.

Svāmī Jī:

It is not āṇavopāya. It is only śāktopāya. No this is āṇavopāya.

Devotee:

But āṇavopāya strengthens your awareness.

Svāmī Jī:

Yes, āṇavopāya, āṇavaopāya makes you strong.

Spanda Kārikā 11 (JSKT)
Disk File JSKT

10

didṛikṣayeva sarvārthā-

nyadā vyāpyāvatiṣṭhite /
tadā kiṁ bahunokten
svayamevāvabhotsyate // 11.

didṛikṣayeva sarvārthān

When, on the other side, when you feel that this whole universe, if I have slipped from that one pointness. If you have slipped one pointness and that slipped, where you are slipped down.

Devotee:

Slipped to.

Svāmī Jī:

If you feel that point is also one with that God consciousness

sarvārthān

Wherever you go, whereever your mind travels, think that it is filled with God consciousness that way, too, is also helpful in this process.

yadā vyāpyāvatiṣthate

When you pervade every thing, it is said there.

yatra yatra mano yātī

Let you keep your mind loose. Let it go anywhere, but be attentive

Devotee:

Wherever it goes.

Svāmī Jī:

Where it goes, where it goes, attentive, and feel that this is also God consciousness, this also God conisciousness, this is sness, this is of God consciousness, divert it to God consciousness, then there is not worry. That way too is also helpful.

svayamevāvabhotsyate

This you can feel by your own self. You'll feel yourself that how it works. That, too, works.

Devotee:

This is inferior, though.

Svāmī Jī:

No, this is not inferior. That too is not inferior. If you feel God consciousness, this, the existence of presence of God consciousnesss everywhere, and let it be loose. Let your mind take place according to its own nature. That too works.

Devotee:

And just having the idea that this God consciousness is enough?

Svāmī Jī:

Yes, Only remain in God consciousness. This is the divine, everything divine.

Devotee:

Yes, but does't that have to be, it cannot be a fantasy, it cannot be imagination.

Svāmī Jī:

No, you can't remain away from God consciousness, if you don't remain away from God consciousness, anywhere,in any step then no worry, that too also works.

Devotee:

This is imagination? I mean infusing all your thoughts in God cnsciousness first, you have to imagine this is God consciousness, in the beginning.

Svāmī Jī:

Yes,

Devotee:

It's not.

Svāmī Jī:

God consciousness is just remain attentive between 2 breaths. in the center of 2 breaths. If

you don't move your consciousness from the center 2 breaths in any case, no worry. That works. So, what you have to do

prabuddhaḥ sarvadā tiṣṭhe-
jjñānenālokya gocaran /
ekatrāropayetsarvaṁ
tato'nyena na pīḍyate // 12.

prabuddaḥ sarvadā tiṣṭhet

Always remain prabuddhaḥ, alert. Alert in your own nature.

jñānenālokya gocaram

'gocaram' means the whole cycle of the objective world. You should perceive with jñāna, with jñāna. For instance, you play with Viresh, think that you are playing with God. If you think that you are playing with Viresh, he teases me, he does everything naughty, then you are down. If you see that he is also divine, then there is no worry.

ekatrāropayet

You have not to ask him? You have to feel in your own self.

Devotee:

There are people who walk around the world thinking, I am God, I am God, everything iG got, but they're nothgin they are you understand?

Svāmī Jī:

That imagination is transformed into reality afterwards if you do it, if you practice it like that. If you feel 2 couples, one couple you feel that this Gaurī Śaṁkara, Śiva and pārvatī, Śiva and pārvatī, there is no worry. You are with Śiva and pārvatī. This is diversion of your thoughts, Sir, you have to divert your thoughts from individuality to universality.

Devotee:

Right, but, it's a secret and it's private thing, you don't..

Svāmī Jī:

No, you have not to show. It is to be done.. (inside).
Inside secretly.

Devotee:

Within yourself.

Svāmī Jī:

Within yourself.

Devotee:

But with imagination.

Svāmī Jī:

Yes, imagination. Imagination works. Imagination is transformed into reality afterwards. After some time of this practice.

prabuddhaḥ sarvadā tiṣṭhe

All remains attentive, alert.

jñānenālokya gocaram

Feel everything one with divine cnsciousness.

ekatrāropayet sarvam

Just focus each and every activity of your world towards God consciousness.

tato'nyena na pīḍayate

there is no worry afterwards. You are one with God consciousness you are living in God consciousness, He gives references of Utpala Stotrāvalī here.

yo'vikalpamidamarthamaṇḍalaṁ
paśyatīśa nikhilaṁ bhavadvapuḥ /
svātmapakṣaparipūrite jaga-
tyasya nityasukhinaḥ kuto bhayam //
(U.S.13,16.)

That person who perceives this whole cycle of

universe, just one with God consciousness.

svātmapakṣaparipūritejagati

In this world he sees that it is everything resides in God consciousness.

tasya nitya sukhinaḥ

He is always filled with that supreme blissful state.

kuto bhayam

There is no fear from anything, any others substance in this world. Now, on the other side, if you do not do like this, what will happen?

śabdarāśisamuthasya
śaktivargasya bhogyatām /
kalāviluptavibhavo
gataḥ sansaḥ paśuḥ smṛitaḥ // 13.

śabdarāśisamutthasya

There are the biggest cycle of energies of God consciousness it has produced biggest cycle of its energies, that is śabdarāśi. śabdarāśi is the cycle of sounds. The cycle of words. The, cycles, cycle of sentences. It has got great power. For instance, somebody will tell you, some kith and kin of yours has, is dead. Some kith and kins of yours is dead. These words. This is the combination of words, and it will carry you to torture. These, hearing of these words will carry you to torture and kick you in that pit of sadness. If you think that such and such kith and kin of yours is dead, such and such, you'll concentrate on these words. If you concentrate on these words, not on the meaning of these words, just concentrate on these words, words itself' then there is no worry. It is all divine. Such and such person is dead. Such and such person is dead. D-E-A-D. What is that?

Devotee:

Without meaning

Svāmī Jī:

It is without meaning. That is the power of

śabdarāśi. śabdarāsi means these sounds, letters and sentences. They produce such power that you'll, that they'll kick you in pit of sadness. But if you remain attentive to those words, itself, not go to the background of those words, background of those words, background is inserted meaning. It is inserted meaning D-E-A-D. It is D-E-A-D. It is not dead. Dead. It is dead. But it does not mean that it is lifeless. It is only D-E-A-D. Remain in D-E-A-D not in that Death.

śabdarāśi samutthasya

So, this is the śakti, power that is produced from these sound letters and words.

śakti vargasya bhogyatām

One who has becme object of these śabdarāśi; object is football. When you become football of these śabdarāśi, they will kick you from one side to another side. And you will be nowhere existing. You will be sometimes blissful, sometimes happy, sometimes sad, sometime tortured, sometime crying, smetime screaming, all this will happen.

kalā vilupta vibhava

And by these energies, your glamour of God consciousness will be destroyed altogether. When it is destroyed, you are just like a paśuḥ, just like a beast then. And you have to undergo this, the repeated cycle of repeated births and deaths. So you should not do that.

prāmṛiṭarasāpāya-
stasya yaḥ pratyayodbhavaḥ /
tenāsvatantratāmeti
sa ca tanmātragocaraḥ // 14.

The apāya, you should see that there is not apāya, there is not the supreme nectar of God consciousness is not destroyed, apāya is destruction. The destruction of supreme divine of God consciousness should not take place anytime.

parāmṛita

Supreme nectar, supreme nectar. supreme nectar of God consciousess when it apāya, when it is destroyed.

tasya yaḥ pratyayodbhavaḥ

After its destruction,

tenāsvatantratāmeti

He becomes absolutely dependent in this world. Dependent to everything. He becomes slave of those who are already slaves in this world.

sa ca tanmātragocaraḥ

And that will make you trouble only in the, on the pathway of tanmātrās, śabda, sparśa, rūpa, rasa, and gandha. Only you are traveling and that path is absolutely neglected, that supreme path of God consciousness.

svarūpāvaraṇe cāsya
śaktayaḥ satatotthitāḥ /
yataḥ śabdānubedhena
na binā pratyayodbhavaḥ // 15.

Now, you must find, you must observe that there are energies of God consciousness of numberless energies of God consciousness who are bent upon destroying your field of rise of God consciousness. They just destroy that. Destroy that cycle of God consciousness.

satatotthitāḥ

They are always attentive to destroy that. It is His will. It is the will of God that His energies numberless energies are bent upon destroying taking away from God consciousness.

vighanāyuto sahaśram

Abhinavagupta has said in his Pratyabhijñā vivṛitti vimarśinī, Abhinavagupta has said in his, big book he has composed. It is called Vivṛitti vimarśinī of Pratyabhijñā.

vighanāyuto sahaśram
vighana ayuta sahaśram / I.P.V.V. Vol.1 page 18.

vighana means. What is vighana? Obstacles. Not one obstacle. Not 2, not 3, not 100, not 1000.

ayuta sahaśram

10,000 into 10,000 so many obstacles will take place. So many obstacles.

Devotee:

Exist...

Svāmī Jī:

No, take place. Work. They work.

vighanāyuto sahaśraṁ tu protsāhitaḥ

With great.

Devotee:

Vigour

Svāmī Jī:

With great vigour they work like this.

praharati

And they attack, aniśam, day and night, jantoh, they work to that person.

sadvastvabhimukhasya ca

Who wants to do something good. Who wants to do something good, they do not, they would not let him to do that good.

Devotee:

Why?

Svāmī Jī:

This is his will. This is world. If you want to do some thing good in this world, for that, those

Devotee:

10,000 x 10,000....

Svāmī Jī:

10,000 x 10,000 obstacles will take place. They will prepare themselves.

Devotee:

Distract.

Svāmī Jī:

To distract you from that intention.

viśeṣato

And in greater effort, to that person,

viśeṣato bhavāmbhodhi
samuttaraṇakāriṇaḥ /

Who wants to rise from individuality to God consciousness, they (try hard), they push him down, they try to push him down and down and down and down so that this thought does not exist in his mind.

Devotee:

Well, then how does he have a chance? With so many obstacles?

Svāmī Jī:

No, there is courage. You must develop courage, strength.

viśeṣato bhavāmbhodi
samuttaraṇakāriṇaḥ /

It is why he says,

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svarūpāvaraṇe cāsya
śatkyaḥ satatotthitāḥ /

always they are attentive, they are bent upon destroy your God consciousness as soon as you begin to meditate, when you don't begin to meditate, you don't meditate, you work, you are fine, your mind is onepointed. When you makes your mind onepointed all distractions take place. Oh, that thing I have to do, that thing I have to do, that thing, I have to do, they will take place.

Devotee:

Somebody knocks at the door.

Svāmī Jī:

Yes, everything, everything, every blunder will take place during that period of meditation. So this meditation is not a joke. If you meditate, you must meditate as soon as you get a moment, meditate. Do not waste your time, go on meditating. Because something absurd will happen. It will, it has, it is sure.

Devotee:

Guaranteed.

Svāmī Jī:

Guaranteed.

svarūpāvaraṇe cāsya śaktayaḥ
satatothitāḥ

They are attentive to destroy your one pointedness

yataḥ śabdānuvedhena
na binā pratyayodbhavaḥ /

because this pratya, for instance, if you meditate whole heartedly, om namaḥ śivāya, oṁ namaḥ śivāya, oṁ namaḥ śivāya, oṁ namaḥ śivāya, whole heartedly, if you are with, doing this with great strength, those energies of God consciousness which are bent upon destroying this state of.

Devotee:

Disturbing you.

Svāmī Jī:

Disturbing you, they will disturb you in your own way. For instance, you will say oṁ namaḥ śivāya, oṁ namaḥ śivāya, I must do always, oṁ namaḥ śivāya and that thought has come, I must do oṁ amaḥ śivāya. Oh it is very fine to do oṁ namaḥ śivāya, so, it is distraction. Distraction take place. Do not attend to that thought also. Be only oṁ namaḥ śivāya. Oṁ namaḥ śivāya, bas, not the, this oṁ namaḥ śivāya, it is fine. Because he will destroy you in friendly state. He will become your friend and destroy you. This happens, so this is very difficult way, you are treading on.

Devotee:

So, you could do oṁ namaḥ śivāya, oṁ namaḥ śivāya, oṁ namaḥ śivāya, gosh, I am a good boy for doing this.

Svāmī Jī:

No, not this.

Devotee:

Oṁ namaḥ śivāya

Svāmī Jī:

No, not this, not this.

Devotee:

No, no but this is the friend. I am such a good boy.

Svāmī Jī:

Yes, yes. This is what happen.

seyaṁ kriyātmikā śaktiḥ
śivasya paśuvartinī /
bandhayitrī svamārgasthā
jñātā siddhyupapādikā // 16.

This is the energy, active energy of God cnsciousness. This is active energy of God consciousness, that, that, that plays, that functions in the world, in this cycle of wordly cycle and spiritual cycle. Both, in worldly cycle, it works and in spiritual cycle, also, it works. And, in spiritual, paśu bhāva. Just in the state of beast, becoming beast. He wants that śiva should become beast.

Devotee:

Who wants?

Svāmī Jī:

The energies. The energies of God try to make śiva as beast, by their own power. This is śakti, this is powerful active energy of Lord śiva. bandhayitrī. So it gives bondage to that person.

To that Śiva. 'svamārgasthā'. When you are fully attentive, when you are fully attentive and you do not listen to those energies, you do not, you turn deaf ear to those energies. No do this meditation this way. This way it will work. This way it will work. This is friendly.

Devotee:

Destruction.

Svāmī Jī:

Destructon. This also you should not allow. Go on with your own point. And when you are svamārgasthā, you are attentive to one point, only, do not listen. Keep deaf ear to all those outside activities of energies.

jñātā siddhyupapādikā

Then you will rise in God consciousness. There is no fear.

Devotee:

So, in the worldly, everyday life, when the person tries to do good, these energies work against him.

Svāmī Jī:

Yes.

Devotee:

And if a person does on his spiritual, they try and....

Svāmī Jī:

They turn him mostly.

Devotee:

That is even more strong.

Svāmī Jī:

More strong, yes.

tanmātrodayarūpeṇa
mano'haṁ-buddhivartinā /

puryaṣṭakena saṁrūddha-
staduttham prayayodbhavam // 17.

bhuṅkte paravaśo bhogaṁ
tadbhāvātsaṁsaredataḥ /
saṁsṛitipralayasyāsya
kāraṇaṁ saṁpracakṣmahai // 18.

This thing is tanmātrodaya rūpeṇa. The rise of tanmātras is the point, is the distraction. The rise of tanmātras, sabda, sparśa, rūpa, rasa, and gandha. Do not be attentive to these. Any sound, any sparśa, rūpa, rasa, and gandha, and this tanmātras and mind and ego and buddhiḥ intellect. So there are eight śabda, sparśa, rūpa, rasa, gandha, five tanmātras. Mind, intellect and ego. And this is puryaṣṭaka. This is the body of subtle body. Which is substance?

Devotee:

Five tanmātras and 3 inner......

Svāmī Jī:

5 tanmātras, and 3 internal organs. saṁruddhaḥ. Bas. You are stuck by this. This is the only cycle which makes you travel in unlimited repeated births and deaths of this world. If you hold these tanmātras in your own nature. If you fix them, focus them in your own God consciousness, then there is no fear. Otherwise, there is fear from all sides.

taduttham pratyayodbhavam bhuṅkti

So, he has to face, and he has to enjoy the cycle of this universe. He enjoys the cycle of universe through these 8 cycles. 8 cycles of puryaṣṭaka. tadbhāvāt. By this puryṣṭaka, he goes in saṁsāra. He comes, he goes, he dies, he gets birth. So this happens without any stoppage. saṁsṛṭi, pralayasyāsya. How it will be stopped? I will tell you how to stop it. How to stop the cycle of travelling in the cycle of repeated births and deaths.

yadā tvekatra saṁrūḍha-
stadā tasya layodayau /
niyacchanbhoktṛitāmeti
tataścakreśvaro bhavet // 19.

Just be attentive to one pointedness, that is all.

yada tvektra saṁrūḍhas
tadā tasya layodayau niyacchan /

See that it is not destroyed. It is not, do not give rise to it. Do not let it fall.

Devotee:

Do not pay attention to it at all, do not care for it to come up or.

Svāmī Jī:

No, no for instance, there is one pointedness. Develop one pointedness, then go on developing it, developing it, you have not to develop it again and again. Just see that it does not fall; it does not rise. It must remain in one, one level, one level without any.

Devotee:

Wavering, flickering

Svāmī Jī:

Flickering state.

bhoktṛitām eti,

Then he becomes bhoktā. Then he becomes.

Devotee:

Real enjoyer.

Svāmī Jī:

Enjoy. 'tatoścakreśvaro' then he becomes, he governs the 7, then he becomes, he governs the cycle of the numberless energies of Lord Śiva. So numberless energies, those who had done so much mischief, before they become their slaves.

Devotee:

Not rise?

Svāmī Jī:

Do not give it to rise. Rise will also, rise will also make you disturbed, make your one pointedness disturbed. Do not give it rise. Be attentive,

hastam hastena saṁrūdhya

Just squeeze your hands, squeeze your fngers, squeeze your body and ....

Devotee:

Clench your teeth.

Svāmī Jī:

Yes. That I have told you.

Devotee:

But get that at all costs.

Svāmī Jī:

Put your mind in one pointedness.

Devotee:

So this verse refers to that other earlier verse where it gave those 2 kinds of meditation. One where you hold the thought and you do not lose it, and one where you lose it and you go to those divine tanmātras. So, he is talking about here holding this with out rise and fall means just having it in one point.

Svāmī Jī:

One point, this is first. This is the first.

Spanda Kārikā 1 (KSKT)
Fourth Chapter

Now, fourth. Oh, there is only one. Oh, fourth is not, this fourth chapter is not the philosophy. This fourth chapter is homage to master.

agādhasaṁśayāmbhodhi-
samuttaraṇatāriṇīm /
vande vicitrārthapadāṁ
citrāṁ tāṁ gurubhāratīm // 1.

agādhasaṁśayāmbhodi

For this attainment. For this attainment,

vande vicitrārthapadāṁ citrāṁ tāṁ

I bow, I prostrate before the bhāratī of master. 'bhāratī' means word. That supreme word of master, I prostrate at the, before supreme word of master, which is 'vicitrārthapadām', which gives rise to various meanings and various states, this bhāratī, this word of master. I bow before that word of master, which is.

agādhasaṁśayāmbhodhi-
samuttaraṇatāriṇīm /
saṁśayāmbhodhi

He has put that, this whole world is filled with doubts, and that, the cycle of doubts which is existing in world is a great ocean, big ocean, and this word of master will take you from one individual shore to that in universal of that doubt. I bow to that word. This is.....

labdhvāpyalabhyameta-
jjñānadhanaṁ hṛidguhāntakṛitanihitiḥ /
vasuguptavacchivāya hi
bhavati sadā sarva lokasya // 2.

labdhvāpyababhyametat

If you once achieve this state of God consciousness, you will not achieve it.

labdhvāpi alabhyam etat

This what is this? 'jñānadhanaṁ', this is the treasure of knowledge. This is the treasure of knowledge which you once achieve, still there is apprehenssion of losing it at once, altogether. So, I pray to God that Vasuguptavac as Lord Śiva made this treasure fully living in the mind of Vasugupta; in the same way, let it be, let it remain, let this treasure of knowlidge remain living in the whole universe. This is prayer of the author.